

ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

VOL. 4 NO. 4

WINDOW ROCK, ARIZONA

FEBRUARY 1, 1949

NÁÁS YIDIISKÁÁGÓO HAA NÁÁDAHOOOT'ÉE DOO?

K'ad Wááshindoondi t'áadoo le'é yee ndahwii'aahgo dah naháaztánigíí hazhó'ó bənááda-hoosdzin, 'áko t'ah nahdégé' diné Naabehó wolyéii t'áadoo le'égóó bee bá nda'doonish ha'nii-go béeso náhást'éidi miil ntsaagíí bíighahgo bá yéékeed yéé t'áá 'éi bich'i' naaltsoos bee ni-náádooltsos. K'ad shíí 'índa bééhodoozjít 'áádóó kodóó diné bikéyah bikáá'dóó t'áadoo le'é



Hastói kwii naaltsoos yik'i sizínigíí Wááshindoondi 'aláqjii' ninábi'dee'nil. Binák'ee 'azniligíí 'éi Truman wolyé — 'a'ígíí 'éi Barkley. "Honeelna," jiniigo shíí kwii 'anjídlhgo hwe'elyaa lá.

bee Wááshindoondi dah ndinibijhii bich'i' naaltsoos 'anáadahidoo'niit. Jó 'éi kwii ts'ídá 'agháadi 'ádaat'é ndahalínigíí sinil:

1. Diné ha'át'ihíi da t'áá 'íiyisíí bidziilgo yee 'ádqah dahast'áago t'óó'j' 'aa dahwiini-t'ínigóó 'adghidit'aahgo 'ádoolníit. Jó k'ad 'éi 'ákót'éego doo bee nihá haz'áq da. 'Áko ndi díí 'ákót'éego 'álnéehgogo diné t'áá 'aktso bee bináá'doolnih, dóó haa shíí yit'éego yaa ntsídaakees. Jó 'éi 'atdó' bá bééhózin dooleet. Díí k'ad 'át'éhígíí bini' t'áá 'ákót'éego dooleet daanigo shíí 'atdó' t'áá 'ákót'éego dooleet. 'Aa dahwiinit'ínigíí 'a' t'óó'góó ndahasdzo biyi' 'aa ndahat'jígóó 'ahidit'aah dooleet daanigo 'atdó' t'áá 'ákót'é. Jó k'ad 'éi 'a' t'áá t'óó'góó 'adahidit'aah ndi 'éi Wááshindoondi yá 'ánihwii'aahii danilíinii bílák'e dahidit'aah. Díí k'ad baa hwinít'ínigíí State dei'níigo ndahasdzooígíí biyi' 'aa dahwiinit'ínigíí 'áátha'ni. Jó 'áko ndi Wááshindoondi dah naháaztánigíí naaltsoos bee bich'i' niiltsoozgo haa shíí yit'éego 'ádeidoolíit kodi bee hasht'e' ntsída'iskéez ndi 'áadi bee binááda-hólníih. 'Ádeilééh shíí góne' 'ádeidoolíit.

2. 'Indins danilíinii bikéyah nahaz'áqgóó náásgóó háadi da kéyahígíí doo ndoozhash da ha'niiigo kéyah baa 'áháyánigíí dó' Wááshindoondi dah ndinibijhígíí naaltsoos bee bich'i'

ndooltsos. 'Ákónéehgogo na'aldloosh kéyah bikáá' naalyéhígíí ch'il hólónigíí t'áá bi' 'aheeni'tsogo 'oolzingo bi' nahaz'áq dooleet.

3. 'Indins danilíinii bi' dah ndahaz'áqgóó t'áá 'aktso t'áadoo le'é Bilagáana bee ba-deet'aah shíí t'áá neeznáá nááhaaij' dóó wóshdégé' yaago hodees'áago t'éiyá bee bada-diit'aah 'áko 'éidiígíí 'atdó' 'ahgo 'anáálnéehgo Wááshindoondi dah ndinibijhii 'ahgo 'ánídeidoolíit. Naadiin 'ashdla' nááhaij' badq-diit'aah dooleet ha'niiigo 'álnéehgo 'atdó' yá-át'ééh. Háálá k'ad ha'át'éegi da diné bikéyah bikáa'gi da t'ácdoo le'é bidziilgo binda'anishgo 'áhálnéehgo biniiyé 'ahoolyaa yéé t'áadoo ts'ídá k'ihinitáad nahaliní 'ákwií nááhaij' bee 'a'deet'ánégé t'áá 'áko 'áají' 'ahoolzhiizh k'ad bíighah 'azl'j' hodi'doo'niit. 'Éi baqgo t'áá neeznáá nááhaij' bee 'a'diit'aahígíí doo ts'ídá bíighah da nahalingo baa ntsáhákees. 'Áko 'éi 'ahgo 'ándoolníit ha'niiigo shíí t'áá 'ákódooníit.

4. Díí k'ad beehaz'áanii tódi'thít wolyéii bich'áqah ndii'áago 'Indins biniiinaa bich'i' baa hóch'i'ígíí k'ad t'áadoo biniiyéhé da nahalin, háálá beehaz'áanii 'áníigo t'áá háiida 'Indins nilíí shíí tódi'thít doo neidiyootníh da níigo níi ndi k'ad beehaz'áanii 'ádin nahalingo dayiyéetníh. 'Áko díí beehaz'áanii yígíí 'ahgo

'ÉE' NEISHOODII NDA'NITINÍGÍÍ

Kóhoo't'éédqá' Wááshindoondi Bigóoldi Hótsaa hoolyéedi díí 'ée' neishoodii danilíinii 'átchíní hazhó'ó da'ólta' yéé yikát'ah góne' na-nishtin daanigo dah daakahígíí 'éi k'ad doo 'ákónáádoo'niit da hodoo'niid ha'niiigo baa hóone'. Jó 'éi Bilagáana ba'átchíní da'ólta'j' 'ákót'éego bá ha'oodz'íí lá. 'Áko ndi doo beehaz'áanii 'ályaii 'át'éé da.

Nihí dó' nihí'ólta' naaz'áqgóó jígíigo 'átchíní da'ólta'go t'áá 'aaníí t'óó kóníghánij' da 'ée' neishoodii yá yah 'anájah rít'éé'. K'ad 'éi doo 'ákónáánát'éé da dooleet. Háálá Hótsaago 'Aa dahwiinit'jídégé' dooda ha'ní 'éi baq.

Hastiin Beatty wolyéego Wááshindoondégé' 'ólta' yinant'a'í nilínigíí 'áníigo Wááshindoondi bá da'ólta'góó t'áá 'aktso jígíigo 'ólta' baa na'aldeehgo 'ée' neishoodii doo banáádi'doot-t'áat da. Doo 'ólta' dago 'éi t'áá 'áko. 'Éé' neishoodii t'áá 'íiyisíí doo banáádi'doot'áat da ha'nínigíí doo 'éi 'át'éé da. 'Éé' neishoodii na'nitin t'áá bee bá haz'áq, 'áko ndi doo 'ólta'-góogo 'éi bee bá haz'áq. Híiijjighgo da 'éi bee haz'áq.

T'áá Wááshindoondi bikin biyi' 'ée' neishoodii 'átchíní 'átah 'anidayiil'jígíí 'éi doo dooda ha'nii da 'atdó'. 'Áko ndi ts'ídá 'ée' neishoodii bá yah 'ajijeeh yéé góne' t'áá Wááshindoondj' naanish ndaat'i'ígíí 'a' yii'a'go kin biyi' yah 'ajijeehígíí doo 'atgha dazh'dit'áah da dooleet. Háadi da 'ákódzaagogo Wááshindoondj' naanish ndaat'i'ígíí 'éi 'aláqjii' kin bee bá haz'áq. Doo kin t'éiyá 'ákót'éé da. T'áá ha'át'ihíi da Wááshindoondi bíí nilíinii chodoo'j' shíí 'ákót'é. K'ad kót'éego Wááshindoondégé' 'ólta' yinant'a'í nilíinii yee hool'a' lá.

(Continued on page 9.)

'ándoolníit ha'niiigo Wááshindoondi dah ndinibijhígíí naaltsoos bee biyaa niiltsóosgo 'atdó' t'áá 'ákót'éé dooleet.

This year Congress will again be asked for the 90 million dollars for the Navaho Program. Congress will also be asked to pass certain laws with regard to Indians. The main ones will be—

1. A law to permit the transfer of criminal jurisdiction over Indians to the States in which the Indians live. That would mean that when an Indian commits a crime he would be tried in a State court. However, before a tribe comes under state criminal law, it will have a chance to vote on the question. If it votes to continue the way it is now, it can do so. If it votes to come under the state, it can.

2. Permission will be asked of Congress to set up grazing units on Indian land, in order to protect the land by seeing that misuse does not occur.

3. Industries and business won't come into Indian territory and spend a lot of money if they can lease the land for only 5 to 10 years, as at present. So Congress will be asked to change this law, and allow 25 year leases.

4. Congress will be asked to change Indian Liquor Laws to permit Indians to buy liquor off the reservation. It is said that these laws against liquor cannot be enforced, so there's no use in having them.

CHECKS

Wáashindoon bits'áqádó naaltsoos doot'izhi checks daolyéhígíí danéedéehii bik'é béeso 'adaha'nííígíí yaa halne'go naaltsoos 'a' bee ndanideehgo 'át'é. Díí naaltsoosígíí 'ada'ool-'íí'góó t'áa 'a'ktso nízónígo yaa halne'. Diné bikéyah bikáa'gi 'inda Naasht'ézhí bá náhásdzooígíí bikáa'gi dóó Kíis'áanii bá náhásdzooígíí bikáa'gi nda'iinihgo nahaz'ánígíí 'íiyisíí bá 'át'é nahalingo 'álya lá díí naaltsoosígíí. Díí naaltsoosígíí 'ahgo biyi'gi kónígo saad bik'i shijaa'.

"Naalyéhé yá naazdáhí dajílinii Wáashindoon bi-check haa daha'níí'go ts'ídá t'áa 'á-néelt'e' biká'ígíí t'áadoo bi'oh 'álnéhé t'áa bí'í nilíí shíí bich'í' ndajílee dooleef. T'áa béeso 'aa yí'níí' ndi t'áa 'ákót'é dooleef. 'Índa naalyéhé t'éiyá nahidoonihgo 'a'dó' ts'ídá t'áa biká'ígíí bíighahgo diné ndi'yoonih, doodaii' naalyéhé bá hooghangí baaq haa'áa'á nt'é'go 'a'dó' díí béeso 'anéelt'e'ígíí t'áa bíighahgo bá béedidoodzoh. Diné bibéeso 'ílinii ts'ídá t'áa bínízínígi 'át'éego 'íidoolíí. T'áa béeso t'éiyá yókeedgo t'áa 'ákót'é. T'óó na'iinihgo doodaii' baaq haa'á'á'á'j' 'iidee'aahgo t'áa 'ákót'é. 'Áko 'éi t'áa bí bee bíhólnííh."

'Áko ndi naalyéhé yá naazdáhí danílinii checks baa daha'níí'ígíí ts'ídá t'áa 'a'ktso diné bá 'a'aa'ánígíí 'adajile' dooleef. Jó 'éi doo ha'níi da. Diné t'áa 'a'aa'ánígíí bá 'ádeesh-íí' nízínígo t'áa 'ákwíidoolíí. Dooda nízínígo 'a'dó' t'áa 'ákót'é. Naalyéhé yá naazdáhí danílinii 'a'dó' 'ákót'éego bee bá haz'á.

A book entitled "Special Regulations Governing the Conduct of Trade within the Navajo, Zuni, and Hopi Indian Reservations in Arizona and New Mexico," says—"Traders must pay all government checks accepted in cash, merchandise or credit to the full value of the check presented. The acceptance of cash, merchandise, or credit for Government checks shall be at the option of the Indian in all cases."

The trader does not have to cash your check unless he wants to, but if he does he has to let you decide whether you want it in cash, merchandise or credit.

'ÁLCHÍNÍ 'ÍDAHOO'AAHGI

Bilagáana Boyce wolyéego Tségháhoodzá-nídóó 'ólta' yinant'a'í nilínígíí 'ánígo díí k'ad 'aak'ee náhásdlií' dóó 'ináada'íniil'ta'go Arizona náhásdzooígíí biyi' da'ólta'góó díí k'ad Wáashindoon bá da'ólta'góó 'álchíní nanitiné t'áa 'éi bik'ehgo Bilagáana da'ólta'góó 'álchíní ndanitin dooleef hodoo'niid, níigo yaa ch'íloni'áq lá. Doónee' ts'ídá t'áa 'íiyisíí Wáashindoon bá da'ólta'góó 'álchíní nanitinígi 'át'éego 'ádooníí' da ndi jó ts'ídá shíí t'óó biniit'aa'j' 'át'éego 'ádeidoolíí. 'Áko ndi 'álchíní 'ídahoo'aahígíí ts'ídá t'áa 'aheení'tsogo 'ídahoo'aah dooleef t'áa 'a'ch'ishj'. Wáashindoon bá da'ólta'ígíí dóó Bilagáana da'ólta'j'í bi' 'ahqah sinígo.

'Adahwiis'áagóó 'a'q'q 'ádahoolyéego náhasdzogóó bá da'ólta' danílinii naaltsoos bá hadahinidéehgo 'éi yik'ehgo nda'nitin. Díí naaltsoosígíí bik'ehgo 'álchíní ndanitin. T'ah nagháí yéedéé' Utah dóó New Mexico hoolyéego náhásdzooígíí biyi' naaltsoos bik'ehgo 'álchíní nanitinígíí 'a' 'ádaalyaa. Díí naaltsoos hadahineezde'ígíí níhi Wáashindoonj'í bá da'ólta'í yik'ehgo nda'nitinígíí ts'ídá k'as-dáq' t'áa bi' 'aheeft'éego 'ádaalyaa lá. 'Áko 'éi 'áájí naaltsoos bik'ehgo na'nitinii hadahineezde' yéé nihitahgóó bá da'ólta'í danílinii t'áa 'éi bik'ehgo nda'nitin hazl'. K'ad t'éiyá Arizona biyi'j'í naaltsoos bik'ehgo 'álchíní nanitinígíí nihitahgóó bá da'ólta'í danílinii t'áa

BEEHAZ'ÁANII BAA HANE'

By Amos Singer

Councilman, Advisory Committee, Dist. 1 and 2

Nihookáa' dine'é diné bi'di'niinii ch'iyáan 'índa 'éé' 'índa hooghan 'ádaat'éii díí doo t'áa géed háahgi shíí biyookáa' da dooleef.

T'áa 'á'leí bit'áahdidáq' nihookáa' dine'é, diné wolyéii t'áa'áhagóó dah naazhja'go kée-dahat'íigo hodeeshzhiizh. 'Áádóó t'áadoo le'é t'áa sáhi baa tii' doodat'ígíí 'éi doodago t'áa 'a'ktso yaa yiláqgo 'a' dayoolíígo hodeeshzhiizh. 'Áko 'éidíígií beego naakigo 'a'kée' haz'á 'íiyisíí doo t'áa géed dahináagóó bi' béedahózin. 'Ahgo haz'ánígíí 'éi díí k'ad diné t'áa'á'í nízínígo yee hináa dooleefii lá. 'Ahgo náahást'ánígíí 'éi diné dah shijaa'ii t'áa yikah nt'éé' yee náas yikah dooleefii lá. K'ad t'áa'á'í níidzínígo díí ch'iyáan 'índa 'éé' dóó bii' nii'oh dínícheefii t'áa géedgogo náas nih-yookáa' dooleefígíí doo bíighah da. 'Índa dah jizhja'go kээdahojit'íigo náasgóó doo t'áa'á'hági 'át'éego jookah da dooleef ha'at'ii da 'a'ch'í' hótá' dóó hasht'e hósinii t'áa géedgogo.

Ha'at'éegi dá neeni yidoo'aat' biniy'é 'ahí' iildah. K'ad díí neeni baa ha'ooldee' dóó bik'ehgóó 'áda'ool'íí t'áa géedgogo díí k'ad t'áa'á'í jínízínígo t'áa hó dazhnízínígi 'át'éego dóó t'áa hó hání' bik'ehgo baa hazhdookah. Beehaz'áanii hólógogogo 'éi 'áájí nízónígo 'á'ah 'áhósingo 'éi doo 'a'kt'áq'j' jizhjé'góó yá'át'éehgo baa ni'doodah. Beehaz'áanii ha'nínígíí 'ádingo 'éi t'áadoo le'é baa nízhdikái yéé ts'ídá t'áadoo hodina'í ndoot'ih. Háalá 'a'ghadazh'dit'áhígíí hats'áq' k'íidoonish. K'ad t'áa 'éigi 'át'éego 'a' dine'é dah naazhja'góó beehaz'áanii wolyéii t'áa géedgogo doodaii' bee 'ádingogo 'a'gha'dit'áah wolyéhígíí hodi-dooltah.

Bik'ehgo 'áda'ool'íí hólógogogo dóó diné bi' béedahózingogo t'áa 'a'ktso yik'ehgóó 'ádaat'é neheleeh, 'éi 'óolyé sha'shin beehaz'áanii. T'áadoo le'é naat'áanii danílinii da béedahóziizh dóó binaanish ch'ídaat'ihgo t'áa 'éi náas dabitidíí' 'áko 'áádóó beehaz'áanii danílinii diné t'áa 'a'ktso bá yá'át'éeh dooleefii yee yéeda'diit'ijh, 'éi 'ákót'éego beehaz'áanii ndahwiileeh. Beehaz'áanii haleeh dóó k'q' diné bá niilyéeh. K'ad díí kodóó bik'ehgóó 'ániit'éé dooleef. Jó 'áadi 'índa kót'íjh. 'Éi bik'ehgo diné náas jidi'ish.

Nahaszáan bikáa' 'adahwiis'áagóó 'a'q'q dine'é dah naazhja'góó ts'ídá t'áa 'a'ktso yik'ehgo yikahii bá dahóló. 'Índa 'á'leí ts'ídá haa shíí nízáadéé' bit'áahdidáq' t'áa 'ákót'éé lágo baa dahojilne', 'áko 'éi beegogo díísh j'í-góó bik'ehgo níhá hoot'áat' dooleefii doo 'índa nihich'í' háat'í'í 'át'éégóó baa ntsáhakees.

Diné kéedahat'íinii t'áa bí bini' bidaaft'éé góne' beehaz'áanii 'áda'ádeilne'go bik'ehgo

yik'ehgo nda'nitin dooleef. Jó 'áko k'ad kót'éego naaltsoos bik'ehgo 'álchíní 'ídahoo'aahígíí t'áa 'aheeft'éegogo 'ólta'ígíí 'a'dó' t'áa 'aheeft'é yileeh.

Dr. Boyce, Director of Navaho Schools, points out that this year the Public Schools in the State of Arizona will follow a teaching plan which is nearly the same as that which the Indian Service has followed for many years in our Indian Schools. According to this plan, they will use the same teaching methods as we do. They will also aim for the same results as we do.

The different states make a book called Course of Study, and teachers in the different state schools use this book as a guide in their work. Some time ago Utah and New Mexico started using a course of study so similar to ours that we have supplied their Course of Study Books to all our Navaho Service teachers. Now we will supply our teachers with the Arizona State Course of Study too.

LÉECHAQ'Í YILDEELII

Colorado biyi' 'ahgo hastiin sání léi' dzit-di t'áa sáhi bighan nt'éé' jini. Siláago yah 'ada'iinií' danilínígíí bighandi yíkai nt'éé' hastiin yéé hád'áq' shíí daaztsáq' lá jini. Biléechaq'í t'óó 'ahayóí nt'éé' lá jini. 'Áko shíí lééchaq'í yéé dichin bi'niigháqgo 'a'ktso daboolghal lá jini. Lééchaq'í 'éi 'a'ts'áadahgo wóné'e shijéé' lá jini. 'Éi shíí daboolghal.

Hastiin tsásk'eh yikáa' nitéhéé biyaagóó lééchaq'í bikágí dídziingo sinil lá jini. 'Áko bééhózingo lééchaq'í yildeef biniy'é bilíí' ní-t'éé' sha'shin hodoo'niid. Nt'éé' shíí daaztsáqgo biléechaq'í yéé ndaboolghal.

An old hermit died up in Colorado, and when his body was discovered it was found to have been consumed by a pack of dogs that he kept. Discovery of some 40 dog pelts under his mattress lent support to a theory that he kept the dogs to eat.

'áda dahwéet'aahgo t'áa 'a'ktso baa bi' hózhq' leh, 'áádóó náas hodilzhishgo 'ahgo 'ánda-hoo'níí'ígíí t'áa 'éi bik'ehgo díí beehaz'áanii wolyéego bik'ehgo diné 'ahá dahwéet'aahii 'a'dó' 'ahgo 'ánál'í. Díí k'ad Wáashindoon dóó beehaz'áanii ha'níigo bik'ehgo níhá hoot'á'ígíí ts'ídá lá yá'át'éeh ni, 'áko ndi 'ádaal-yaa dóó wóshd'éé' d'kwíidi shíí 'ahgo 'ánálya dóó díí nihookáa' bikáa'gi 'ahgo 'áhooní'ígíí t'áa 'éi bik'ehgo 'ahgo 'ánáalníí'go hoolzhish. 'Ák'idáq' Lincoln wolyéé nt'éé' kóni jini:—"Náasgóó bik'ehgo diné bá hoot'áat' dooleefii diné t'áa bí 'ádeit'í' dooleef, 'índa t'áa bí bini' beeft'éego 'áda'á'ólzin dooleef," ní jini.

K'ad Naabeehó dine'é níidlinii bik'ehgo 'áda nahwiit'áa dooleefii nihíni' beeft'éii 'áda 'íilyaago yá'át'één. 'Adahwiis'áagóó, diné dah naazhja'góó 'ákót'éego yik'ehgo 'áda dahwéet'aahii 'áda neistá.

All human beings need certain things. Each individual needs food, clothing and shelter. Without these, people cannot exist.

But from the earliest times, human beings have shown a desire to live together in groups. People long ago found out that they can do things together which they cannot do alone. The result is that people have two kinds of need. One kind includes the things each individual must have in order to live. The other kind of need is that which the whole group as such requires. As we said, the individual needs food, clothing and shelter. But when a whole group of people live together there are things the whole group itself needs.

In order to live together peacefully and satisfactorily, the group must be organized. Everyone knows that games can be played only if there are rules to follow, and only if each player follows the rules. If every player did as he pleased, the game would come to an end. For like reasons, men could not live together in a group without rules.

The rules that tell men how to behave when they live together in a group are called laws. And when men organize themselves to live in a group, they have to find some means for creating these rules, and for seeing that everyone follows them. They do this by means of government.

Since the earliest times people have lived together in groups, and have had some kind of a government to take care of their group needs. So you can see, there are governments everywhere in the world. Every man lives under a government of some kind. He is almost as used to the idea of government as he is to the air he breathes.

A man is free under any government where the law rules, and where the people themselves make the laws that govern them. No government is perfect, and all governments have to change to fit new conditions of life and new ways of thinking on the part of the people. The government of the United States is an excellent one, but it has been changing ever since it began. However, it still remains, as Abraham Lincoln said, "A government of the people, by the people, and for the people."

The Navaho people need a constitution. We are a group of people living together, and we need the same kind of rules that all other groups of people need.

ADAHOONILIGII

Published on the first of each month at the United States Indian School. Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONILIGII. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 1 2 49 1700

Robert W. Young Editor
William Morgan Translator

NIHIZAAD BEE 'AK'E'ELCHÍIGI BÍHOO'AAHÍGÍ

BY HAROLD NAVAJO
PHOENIX, ARIZONA

'Atk'idáq' diné é ʔa' Hebrew daniljigo tóniteel wónaanídi kéedahat'j'í nt'éé'. 'Áko díi Hebrew diné é God bizaadígíí baa deet'á t'áa bí bizaadígíí k'ehgo.

'Áko 'aadéé' náas hodeeshzhiizhgo t'óo 'ahayóí 'at'q q dadine'é danilíinii doo deidiits'a' dago biniinaa Greek daolyéii dabizaadígíí bee bínináa'álya. Diné saad yéeda'iidilaii t'éiyá tsosts'idiin yilt'éego saad yéeda'iidlaa.

'Áko díi saad bée'ál'ínígíí doo 'índa háat'i'ii 'át'éé da. 'Atk'idáq' hádág' shíí háat'i'ii ʔa-t'é. 'Aadóo wóshdée' náahodideeshzhiizhí saad Latin wolyéhígíí 'anáadayiidlaa. 'Áko 'éí Bilagáana k'ehgo 'ályaago k'ad díi jígóó Bilagáana k'ehjí God Bizaad dayíníilta' dóo bídahwiil'aah. K'ad 'éí Naabeehó bizaad baa náahoolzhiizh nisingo baa ntséskees.

Náas hodeeshzhiizhgoó nihidine'é nilíinii dayíkáahgóó dóo náas da'ahíhchíhgoó saadígíí t'áa bini' bihidínidéeh dooleet. Háadi da nihizaad yéé baa yisii'nahgo, saad 'áts'íísígíí t'éiyá bee yádeilti' dooleet sha'shin. 'Áko díi t'áa níhí nihizaad nilíinii bee na'adzogo bídahwiil'aahígíí ts'ídá t'áa 'ákónéehéé sha'shin nisin. Náas hodeeshzhiizhdi saad yéé baa yisii'nah ndi bee 'ak'e'eshchínígíí beegogo t'áa 'ákót'éego náas yit'ih dooleet. Nihikéedéé' náadanéet'j'ih' t'áa'áhági 'át'éego yéedahósín dooleet. T'áa 'ákót'éego yee nda'a-hinitin dooleet.

Diné bizaad bee 'ak'e'elchíhígíí t'áadoo bich'j' ní daniidlínigo yá'át'ééh. Háalá haa shíí nízadágóó deetz'i'ii 'át'é. Doo t'áa níhí t'éiyá nihizaad bee na'adzo bídahwiil'aah da. Bilagáana ndi bizaad yee 'ak'eda'at'chíigo yínídahool'aah. T'áa 'éí bee bizaadígíí doo bi'oh yileehgóó k'ad t'áa'áhági 'át'éego náas yit'ih.

'Aadóo díi diné bizaad bee 'ak'e'elchí bíhoo'aahígíí doo ts'ídá bínihidí'nilkad da. T'áa háí shíí t'áa bíhwiideesh'áat nízín shíí jó 'éí bich'j' 'q q 'át'é, jó shí kót'éego shíí bééhózin. Doo daniidzin dago shíí 'atdó' t'áa 'ákót'é. T'áa níhí nihizaad wólta' yídaneedlíinii jó 'éí bá 'át'é. Jó 'akon bínihidí'nilkadíi doo 'éí 'át'éé da.

'Aadóo k'ad t'áadoo bahat'aadí nihizaadígíí bihidínidééh. 'Aadóo díi 'ániid háanii-t'áanii ʔa' t'áadoo hazhó'ó baa tsíhodeskézi saad t'óo 'ádeilne'. 'Áko 'éí bee yádeilti'go nihizáanii, 'índa hastóí da doo danihidiits'a' da. "Hóla, ha'át'íí shíí 'áá'adíni?" jó danihiit'nií ʔeh. 'Índa ha'át'íí shíí saad shíí k'ad bee yá-

NAAKAII BITO'GI 'INÁ'ÁZT'I'IGÍ

Herman Bitsi
Mexican Springs

Naakaii Bito' noolyéegi ts'ídá shíni' hazl'j'. T'áa kwii shí'dizhch'j' dóo k'ad t'áa kwii shí'niitih. Doo shíí bééhózingóó dóo doo shináat-góó hádág' shíí díí shikéyah nisin yéé sits'áq' baa hwiiníst'j'íd lá. 'Ídág' diné 'átah 'ánída-bi'diil'j'ihgóó doo hózhó naasháa dago biniinaa t'áadoo yishnihií 'ákódzaa lá.

Naakaii Bito' dóo dził bigháq'di 'éé' nei-shoodii ʔa' diné 'átah 'ánáyiil'j'ihgo 'ákwií níyáá nt'éé' 'adilt'ééh jini' ha'níigo shíí ch'í-hoot'á. T'áa diné ʔa' Wallace Peshlakai wolyéé nt'éé' 'éí shíí ch'íhoni'á. Ha'át'íí lá 'áat-yi'nií lá 'óó niiz'j'. Ndíshch'íí daats'í biniiyé koji' k' na'at'baqsii bitiin 'iilt'ééh niiz'j'. Díí k'ad ná'ázt'i'ígí 'át'éego 'éí doo baqah tsídékéez da. 'Áadóo bik'j'j' hazhó'ó baa náada-hojilne' nt'éé' díí Naakaii Bito'gi haa shíí honíitsogo kéyah biná'ált'ih jini' náadahodoo'niid. 'Áko t'áa 'íidág' t'áa doo shíí 'aaníígóó tsídékéez.

'Áadóo ts'ídá t'áadoo hodíina'í t'ah nt'éé' k'óó 'átah 'aleeh náahodoo'niid. Kwii 'átah 'azl'j'go nágháíí t'áa ni'ohídi yáshti' nt'éé' Séi (?) Etsitty dabijini'néé, haalá 'áhoodzaa, kodi koji' ch'íninááh, kodóo yánífti', shidíí-

deiilti'. "Bá yízeez," dadii'nií ʔeh. 'Éí doo saad 'át'éé da. 'Aadóo haa shíí néelág' saad t'óo ndaach'qah wolyéhígíí bee yádeilti' hazl'j'. 'Áko díi saadígíí bee yádeilti'go hastóí daniilíinii doo deidiits'a' da.

'Índa hastóí daniilíinii da 'at'k'idáq' saad daniilínéé yee nihich'j' hadaadzihgo 'áat'yi-níinii doo níhí bééhózin da ʔeh. Díidígíí baq-gogo k'ad diné bizaad bee 'ak'e'elchíigo bídahoo'aahígíí ts'ídá t'áa 'ákónéehéé 'át'é nisin. Háalá bee 'ak'eilchíigo 'éí náas yidiiskáqgóó doo baa dáadi'dooldah da.

Long ago across the sea there lived same people called Hebrews. God's word was given to these Hebrew people in their own language.

Later on, since many people could not understand the Hebrew, it was translated into Greek. There were 70 different translators. So this translation of the Bible is nothing new—it's something that began long ago. Later it was translated into Latin. And then it was translated to English, so today we read it and learn God's Word through English. And now I think it's time for Navaho.

As time goes on our language will keep losing some of its words. As we forget our language, there will come a time when we talk only with the little words. So this matter of writing down our language is a matter of great importance I think. Even though in the future we forget our language it will continue to live in written form. The following generations will continue to know it. They'll continue to learn (to read and write) it.

We shouldn't have any hesitancy toward learning to read and write in Navaho, because our language is something that will go on indefinitely. We're not the only people trying to learn to read and write our language. Even the white people are learning to read and write their language. By that means the white people keep their language intact. This matter of learning to write Navaho is not something we're forced to do. It's open to anyone who wants to learn. If you don't want it you don't have to take it. It's for any of us who want to learn to read our language. So it's nothing forced upon you.

It is quite apparent that our language is losing its (old) vocabulary. And some of us of the younger generation make up words without thought for their meaning. And when we use them the old folks do not understand us. They'll say "I don't know what you're talking about." We use some strange words such as "I singed it for him" (I bawled him out). That's not real language. And we've come to use a great many more of these made up words. When we use speech like that our old folks do not understand it.

And when the old folks use the old words, we do not understand. On account of these reasons I think it is important that we learn to write Navaho. Because, in written form, it won't get away from us in the future.

niidgo 'aaji' ch'íníyá. Shá 'ata' halne'go kodóó diné bich'j' haasdzií. Díí ná'ált'ih ha'nínígíí 'éí t'áa 'aaníí doo shíí 'aaníí da ní, dííniid. Shimá nt'éé', Walter Bitsi dó' hamá nt'éé' 'éí shí dó' doo shíí 'aaníí da níigo haadzíí. 'Asdzání ʔa' 'Asdzáq' Tó Bitis Dah 'Adiitiiní da-bidí'ni, 'éí dó' doo shíí 'aaníí da níigo haadzíí. 'Áko tániilt'é doo níhí 'adaaníígóó hadahaadzíí.

'Áko ts'ídá ha'át'íí biniinaa doo níí 'aaníí da 'ákó'óolyéeni? Jó k'óó béeso wó'qahazhóoshgo níhá níiká, shí'doo'niid.

Biniinaa doo shíí 'aaníinii lá hóló ní, dishní. 'Íshj'áq shíí 'ak'óó diné be'ínída'azt'i'ii ná'ázt'i' yaa daadlee? Díí k'ad kwii ná'ázt'i'go hool'áagóó bik'ee ti'dahwii'níh dooleet. Ts'ídá biighahí bił yanáa'aa dooleet. 'Adahwiis'áagóó ná'ázt'i', naaz'áqgóó béégashii, ʔj' da 'ahideetnáago yah 'a'ndaalwo'go biniinaa saad nichx'ó'í dahóló. Naaltsos da bee 'ahee yah 'adajii'níft. ʔa' da biniinaa k'ad 'awáalya nijzhjee'go 'át'é.

Jó díí náas hodeeshzhiizhgoó 'ákódooníft, dííniid diné bich'j' haasdzií'go. 'Áko ndi 'aaji' diné shik'eh dadeesdl'j'. Bennie Tóhí shik'eh deesdl'j'. Frank Cadman dóo Tom Long shik'eh deesdl'j'. Háahgóó shíí sáanii ndayookqah.

Kwá'asini, shimá sání, shimá, kót'éé dooleet. Niyáázh hool'áagóó kwii naanish bá hóló dooleet, daaníigo háahgóó shíí yaa nda'ookqah. 'Áko 'áají diné yee lá da'ast'j'go shí 'éí t'áadoo bee lá 'asé'j' da.

'Aadóo t'áadoo hodíina'í da'deezhnish kóoní. Diné ʔa' Herbert Barney wolyé 'éí t'ah nt'éé' nahgóó bikooch hats'ózi góyaa tsé ndeijaahgo yinaalnish. 'Áko 'ákwii baa níyá. Ha'át'éegoshq' doo 'atah nanilnish da, shidííniid.

Jó díí doo shíí 'aaníí da dishníigo haasdzií' ní, bidíniid. T'óo naanish baa na'aldeehgo shí 'éí doo 'atah naashnishgóó haa shíí nízah nihoolzhiizh. 'Aadóo ʔah kwii naalyéhé bá hooghangí níyáá nt'éé', 'aadéé', héí hastiin, haalá 'áhoodzaa, tsénił ʔa' ndii'aahgo bee 'atah ch'ínílnísh, shí'doo'niid. 'Áko hádág' shíí da'deezhnishgo, k'adéé daats'í 'a'né'é'aahgo. 'Aadóo tsénił ʔa' ndii'áq dóo haa'í shíí diné ndaalnish 'ak'óó 'atah shíí dah 'adiilwod. 'Oolt'ih léi'gi shíí 'íldéé' dóo 'atah ch'íníshnish. 'Aadóo déshnish dóo 'éí yá'át'éehgo hoolzhiizh. 'Azháanee' kóhoníshéígo 'ada'iyiil'aah ndi 'at'chíní yá'át'éehgo 'a'nda'a'nahgo hoolzhiizh. 'Áko yá'át'éeh ga' lá daniidzin.

Kóne' dibé yah 'anoorkaad dóo 'índa doo yá'át'éeh da sil'j'. Ch'óóshdág'áq' 'éí yá'át'éehgo baa ha'ooldee' díí dibéhígíí. 'Ídág' Bilagáana ʔa' Henry Smith wolyéé nt'éé' 'éí yaa 'áhalyáqago. 'Áko yá'át'éehgo haa shíí nízah nihoolzhiizh. Ndi 'íidág' t'áa hó 'aghaa' ninádajii'niíh nt'éé'. Kó'óolyéeni ní nil'j' kwíí 'atah lá daho'di'níigo 'éí bééhóziní nt'éé' 'íidág'.

'Aadóo dibé 'at'gháa da'doo'nił ha'níigo 'áadéé' t'áat'á'igo kodóó 'éí naakigo bik'é ndahaa'nil. 'Aadóo wóshdée' l'á'ígóó 'anáadahóót'j'j'. Dibé yéé nahj' kólyaago béégashii 'at'as'éí koji' 'átah 'anáánálya. Bidił dadí-nool'j'j' ha'níigo kwii bidił 'ánáadaalyaa. Néel'j'go bidił doo 'ahidaat'ée da lá, t'óó 'at'so nihaa ndahidoonih. Bidił t'áa'áhági 'adaat'éego 'éí yá'át'éeh, náahodoo'niid. 'Áko

(Page 4 bikáa'gi baa náháane'.)

habéégashii yéé t'óo haa ndahaaznii'. Méhigodéé' béeégashii ta' náneelkaad. Béeégashii haa ndahaaznii' yéé 'éi 'áádéé' béeso yéé t'áadoo bihodiit'i'i hach'i' ndahaasya'. Haashíí néeláq' hach'i' ndahaasya', hola. Béeégashii Méhigodéé' náneelkaad yéé 'éi t'áátá'í ha-taastí. Kwe'é daqgo da'ashchíígo biyázhi 'éi t'áátá'í ná'táq' níndajíisdla' níléigóo. Dibé-héé 'éi Bilagáana 'adeineeskaad. Kodóo bée-gashii bee tá'í 'ídlíngíí baa hanáá'ooldee'.

'Áko 'éi díísh jígíígo biniinaa doo yá'át'ééh-góo kééhwíit'i'. Biniinaa doo yá'át'ééhgo 'ahá hadaoodzihih 'át'éégóo hool'á díísh jígíígo. 'Áa-dóo wóshdégé' t'áá doodahági 'át'éego 'ahaa ntsideiikees hazl'i' 'akon. Nihik'éi 'ádin na-halin sil'i'. 'Áadóo níwohíí' háíida bee daa-k'éii t'áá 'altso 'ádin nahalin sil'i'. 'Áko t'áá 'éi biniinaa t'áá hazhó'ó doodahági 'áda'ahiil-iígo 'át'é. Binaadégé' dajíilínii shíí t'áá 'aaníí yá'át'ééhgo kéédahojit'i' danihíjóní. 'Éi doo 'ákót'éé da.

Lah béeégashii ndahaníihdi níyáago 'áadi Lók'a'jigaidéé' 'Éé' Neishoodii Yázhi dabiji-nínigíí nashidéétkid. Háí yihodeez'áqgo díí béeégashii bee tá'í 'ídlí ha'nínigíí baa naahkai? shidííniid.

Hola, shí doo shí béeéhózin da, bidííniid.

Ha'át'éegoshq' doo ní béeéhózin da? Ní béeéhózingo 'adíni, shidííniid.

Ts'ídá t'áá 'íyisíí ts'ídá bits'ózi ndaazt'i'j' ní béeéhózin nisin, shíni 'akon. 'Áko lá doo shí béeéhózin da ni, dishní.

Walter Bitsi shíí Bilagáana da ta' yí 'ahá ndahat'áago k'ad 'éi shíí 'ádaat'i'. Shí dooda, dóo doo shí béeéhózin da. Doo shí béeéhózin-ígíí biniinaa ts'ídá doo shí 'aaní da. T'áadoolé' bee tá'í 'ídlí wolyéii 'áda'ool'jígíígo doo shí béeéhózin da. Jó 'akon kóq' k'ad dóola yázhi naaki ná ndíi'nil lá 'akon. Háí shíí bi-lí'go ná ndíi'nil 'akon. Ts'ídá daats'i' shí shíí'égé ta' naa yíltíí ndi 'áko béeso yígíí doo shaa dííniitgóo bee haz'á. Béeso yígíí shíí ha'át'éego ndanideeh. 'Éi doo shí béeéhózin da. 'Éi baq' 'ádishní bee tá'í 'ídlí wolyéii 'áda'ool'jígíí doo shí béeéhózin da, hodiíniid.

Ts'ídá t'áá 'íyisíí nishónigo bee níhaa da-hane'go 'át'é 'adahwiis'áagóo díí Naakai Bito' hoolyéegi kéédahóht'ínigíí. Doo 'asohodoo-béezhgóo diné béeégashii yee 'dah da'it'íh ha'níigo bee níhadahane'. Sháq' hani 'atah 'ákónit'é hani ni, shidííniid.

'Ádin, ts'ídá t'áá naakíhí shibéégashii. Bée-gashii tsa'ii dóo biyázhi ta' binááhaaí níl'jigo 'éi bóoltq'go t'áá 'ákódígo shibéégashii. Diné t'óo 'ahayóí ná'ázt'i' yiyi'dóo ch'ídahaaazná. Kóne' kéédahat'íí nt'éé' t'óo ch'ídahaaazná. 'Áko háí béeégashii yee dah 'oot'jít. Jó 'akon t'áadoo biniyéhégoó béeégashii 'atah bee dah 'íit'jít shidíni, hodishní 'akon. Ni atah béeesh naqah dah si'ánéedq' ts'ídá díkwíidi shíí baa ndanihiisiskan díí shiná'ázt'i'ígíí shá baa ndaahat'íí nihidishnígo. Hastiin 'Adiits'a'ii yéé 'éi t'áá shq' shich'íj' hanádzih nt'éé' tahda. 'Áko ndi t'ah ndi t'áátá'hági 'át'éego biniinaa doo yá'áhoot'ééhgoó hoolzhish díí 'aná'ázt'i'-ígíí.

Akéé'di na'íiznii' yéé shináát na'íiznii'. Bée-gashii yáazh naadiin hastáq' sindáo báq'hil'jigo dahidédlo'go nahaaznii'. 'Ashdladiin dóo ba-'aan 'ashdla' nahaaznii'. Dóola yázhi 'éi ta'ts'áadah nahaaznii'. Neeznádiin dóo ba-'aan 'ashdladiin dóo níwohdi haa'í shíí báq'h nda-'íizl'j' t'áátá'í naazínigíí. Béeégashii tsa'ii tádiin dóo ba-'aan t'áátá'í nahaaznii'. Naaki doot'ízhgo dah dahidédlo' sha'shin 'éi. Jó

'akon t'áá 'át'é 'ahíoltq'go 'ashdladi miil dóo níwohdi báq'h 'azl'j'. Ts'ídá t'áadoo hodiína'í t'ah nt'éé' checks níigíí hodoo'niid. Diné naal-tsoos yéedadilchidgo bich'i' nda'iilyé hodoo'-niid. Ní'iilyé ha'nínégé t'óo bich'i' ní nish'jigo hodeeshzhiizh. Diné ta' hataál yis'áqgo bíká 'adeeshwoféé t'áadoo choosh'j'íhígóo 'aadéé' t'j' shí dah diildloozh. Naalyéhé báhooghan góne' bína'idéétkid nt'éé' Walter Bitsi lá checks neiyé ni hodoo'niid. K'adéé bit dah 'adiilyeed nílahgóo, nda'azheeh biniyé naal-tsoos há 'ádaalne'go diné ta' yí deeskai shi-doo'niid. T'áá 'áko 'ákóq' dah díiyáa dóo t'áá bighan góne' bit yah 'íiyá. T'áá 'áko naal-tsoos shiyaa níit'á. Díí biniinaa diné naaltsoos yéedadilchid shi'díniigo 'aadéé' shich'i' ní-jósta'.

Lá'qa, jó 'ákót'éé lá. 'Áko lá díí béeégashii yáazh t'áátá'í sizinígíishq' 'éi díkwíí báq'hil'jigo ndahaaznii'? dííniidgo na'idéétkid.

Béeégashii yáazhish baa yinisht'i, kóq' naal-tsoos bidinilchíid, 'áko 'índa nich'i' n'deesh-téé, shidoo'niid.

Jó 'áko naadiin hastáq' sindáago dahidédlo' nahaaznii' shí béeéhózin, hodiíniid. Kodóo saad hazl'i'.

Doo 'altso béeéjóníh 'át'éégóo 'ahídzíí'. T'áá 'aheélt'éego níhizaad hólq' lá 'akon. Béeégashii naakiígíí béeso tsosts'idts'áadah nits'áq' bidoodzo, shí'doo'niid.

'Áko lá 'éi t'áá bíghah shaa ndíí'ni' ni, ho-dííniid.

Doo naa náosh'níit 'át'éé da, 'ákó'oolyéenii, nichago ník'ádltsxis ndi doo naa náosh'níit 'át'éé da. Doo ní 'aaní dago 'atdó' béeégashii yígíí nílahgóo naa ch'óolyeed, shí'doo'niid.

Doo t'áá k'ad shaa ch'élwod da, dishní. Béeégashii ndi t'áá 'at'qq bíí daniílinii bíbee'í'-diidlíid bík'í naazniil dooleet'ígíí 'ádin. Shí shi-béeégashii yígíí shí béeéhózingo 'éi t'áá 'íidq' biyázhi bit dédéel dooleet nt'éé. 'Áko 'éi t'áá shí nisingo da bizadíigizhgo sha'átchíní t'áá shq' da'oolghal dooleet nt'éé. Díí k'ad 'éi bée-dahózinígíí biniinaa ts'ídá doo bee níhidahól-níh da. K'ad t'áá shíí 'ákót'éego ta' níhí béeedahózin. T'áá bita'gi ta' diilghat'ígíí ts'ídá 'ádin.

Kóoní lá béeso ta' naash'a ni. Hágoshíí shighanít'ah, shí'doo'niidgo kóq' bíkáá' 'adání bíkáá'góo dah yiz'á.

Aadóo check yéé siza'azis 'íitsooz dóo bich'i' dah díiyá. T'áá 'áko nahdégé' diné shi-ch'i' hideeshcha'. Dooshq' t'áadoo k'idish'-nééh lá níiz'j'go kóji' shi'éetsoh hahidiishghan-go baa ndiisdzáhq' 'aadéé' t'ísh yíists'áq'ii sizadzoolts'in. Nagháíí konibqahj' k'asdq' naa'íigo'. Náashízhníitáál nt'éé' 'éi t'óo shízhidéetáál. 'Áadóo 'índa hach'i' dah díish-wod dóo ho' 'íidéel. 'Áadóo t'í'óo'góo ch'í'ahi-níigíni 'éi t'í'óo'di hwee nízníthaal. Hááhgoó-shíí díí t'éiyá 'áhoosh'aa. Hach'é'édq'góo hááhgoóshíí díí naashchxi'. Doo níit'éeegíish 'á'hiilya. Kéyah biniinaa 'á'hiil'j'. Nihinant'a'í biniinaa 'á'hiil'j'. Béeso biniinaa 'á'hiil'j'. Bée-gashii biniinaa 'á'hiil'j', jó 'akon.

Éi biniinaago k'ad shinant'a'í dajíilínii shíká 'azhdoojah. Díí 'aná'ázt'i'ígíí nílahgóo kóni-dazhdoodlíit. Ha'át'íí biniyé 'anish'j', níigo sídá, díí Walter Bitsi wolyéii. Háí 'íll'jigo 'ábii-laa? Shí daats'í? Naakai Bito'gi diné kéé-dahat'íinii daats'í 'ádaat'j' T'áá 'aaníí 'íll'jigo 'áho'diilyaago 'atdó' k'ad béeéhózingo yá'a-t'ééh.

'Áadóo 'awáalyagóo tádíiyá. 'Áadi díkwíi-shíí shiiská. -Ndeezid dóo hastáq'góo yoot-káatgo 'índa 'áadi 'ahaa hodoot'nihi shí'doo'-niid. Doo chohoo'jígíí hahínídzí'ée kóq' naal-

tsos bíkáa'go síitsooz, shí'doo'niid.

T'áá lá 'aheélt'éé ni. Shí hani t'éiyá 'ákó-t'éego sizaad. Hó 'atdó' t'áá 'ákót'éego ha-zaad. T'áá yá'át'éhégi 'áhi'dii'níigoósh 'ahii-gq' dooleet, hodishní siláago. 'Áadóo t'áq'góo 'ádaa nahosisné'.

Jó 'akon 'ákót'é. Haa shíí yit'éego níhá baa ntsidajikees dooleet shinant'a'í dajíilínii, dóo shibéesh báq'h dah naazníí dajíilínii.

I grew up at Mexican Springs. I was born here, and here I am getting old. Some time ago, without my knowledge or presence, this land that I claim as mine became the subject of a discussion depriving me of it. In those days I seldom attended meetings, so this took place without my hearing about it.

A missionary used to hold meetings up on the mountain from Mexican Springs, and when I went there I heard about this matter of putting up a fence. A Navajo by the name of Wallace Peshlakai told me about it, and I wondered what he was talking about. I thought perhaps they were putting in a railroad track to haul out timber. It didn't occur to me that they meant this present fence. When they afterward explained it more fully, it developed that they meant to fence in a large area around Mexican Springs. From that time I have been in disagreement with the idea.

Before long a meeting was called here. At this meeting I was off to one side talking when Clay (?) Etsitty said, "Hey, come over here. Do your talking from here."

So I went up there. With him as an interpreter I spoke to the people. I said, "I am not in accord with this proposed fence." My mother, who is also Walter Bitsi's mother, said that she was also in disagreement with the fencing idea. Another woman, whom we call Road Over The Water also spoke, saying that she too was against it. So there were three of us who spoke in apposition to it.

Then they said to me, "Just exactly why are you against it, you sa and sa? This deal means a lot of money to us."

"Well, I've got a reason," I said. "As you well know, the people who have fenced-in areas around here aren't very anxious to open those areas to other people. If a fence is placed here we are going to suffer on account of it for a long time. It will be a heap of trouble. Wherever there is a fenced area, there is always trouble, because horses and cattle stray in. Lawsuits fallow. There are people right now in jail on account of it. That's what will happen here in the future, all on account of a fence."

But the people disregarded and out-argued me. Bennie Tohe, Frank Cadman and Tom Long all argued more convincingly than I. They worked on the women-folk, begging them to acquiesce.

"Friends, Grandmothers, Mothers, it will be a good thing. Your sons will always have jobs here," they said imploringly. When the men gave in, I did not.

Pretty soon work began here. The next thing I saw was Herbert Barney who was working here putting rocks into the gullies. I went over to him, and he said, "Why don't you ask for a job?"

"You will recall that I spoke against this," I told him.

As the work went on I stayed out of it for a long time. Then one day I went to the trading post here, and someone said, "Hey there Mr. grab an axe and get to work with it." It was almost noon when this happened. So I picked up an axe, and was taken to the place where the men were working. I got to where they were busy fencing, and started to work. So it was that I began working, and things went well. Even though the wages were small, they kept my family well fed. So we thought maybe it was really all right after all.

Then sheep were brought in here, and conditions became bad. At first when they brought sheep in, everything went well for awhile. At that time there was a man by the name of Henry Smith who took care of the sheep program. Things went smoothly for some time. During this period, each man marketed his wool individually, and everyone was told just how many sheep he had in the band.

Then it was proposed that we trade our sheep for improved stock, at the rate of two of ours for one of the improved, which we did. Since that time many things have taken place. The sheep were eliminated and cattle of various kinds were brought in. They proposed to test the blood of the cattle, and when they had tested it they said that the cattle were not all of the same breed, so we must sell them all. They recommended a single (uniform) breed. So the people sold their cattle. Some cattle were then driven up from Old Mexico. The people

(Continued on page 5.)

NAAKAI BITO'GI

(CONTINUED FROM PAGE 4.)

(HERMAN BITSIE)

who sold their cattle received payment without difficulty. I don't know how much they got. They each received one head of the Mexican cattle, and when these calved in the spring, they paid back one calf. The white people drove off the sheep. That's when the Cattle Association began.

On that account we are not getting along well now-days. For that reason we haven't had pleasant words for one another for a long time. From that time on we have entertained only ill feeling for one another. It seems as though we no longer have relatives (friends), nor even distant relatives. All on account of that we treat one another terribly. Our surrounding neighbors consider us to be well off, but they are wrong.

Once I went to a cattle sale, and there I met Chic Sandoval from Lukachukai, who asked me, "Whose idea was this Cattle Association you people have?"

"I don't know," I told him.

"Why don't you know? Sure you know. I think you must know every detail of it," he said.

"I do not know," I said. "Perhaps it was Walter Bitsi who worked this out with some white people. I didn't, and I don't know a thing about it. It is because I know nothing about it that I dislike the idea. I know nothing of the ways of associations. Now you see those two young bulls which were picked out for you (to buy). They might belong to some body. Maybe one of them is mine, but you are not going to pay me. I don't know what becomes of the money. That's what I mean by saying that I am ignorant of the ways of associations," I told him.

"People outside are saying some very flattering things about you people who live here at Mexican Springs. They say that the people here are really well to do cattlemen. I thought you were one of those," he said to me.

"No, I only have two head of cattle. I have only a cow and a yearling calf. Many people have moved out of the fenced area. So who is rich in cattle then? These people used to live in here, but they moved out. So who is rich in cattle? So there's no point in your telling me that I am a well to do cattleman," I told him.

"When you were on the Tribal Council I begged you a number of times to do something about this fence around me. Chee Dodge sometimes spoke in my favor. But this fence still remains as a nuisance," I said.

I was present at the last cattle sale. Calves brought .26 a lb. Fifty five were sold. Young bulls brought .11 a lb. These sold for upwards of \$150.00 a head. Thirty one cows were sold, and I think they brought .20 a lb. So the total was above \$5000.00. Shortly afterward it was said that the checks had come. We heard that people were making their thumb marks preliminary to receiving payment. I held back, and didn't go at once to receive payment. I wanted to help a man who was giving a sign, but I had nothing with which to help him, so I rode over here (to Mexican Springs). I asked at the trading post, and they told me that Walter Bitsi had the checks. They said that he was in the act of leaving with some men to get a hunting license. So I then went over to his home. He brought out a book, and placed it before me. Then he proceeded to explain why people were making their thumb prints before receiving their checks.

"Yeah," I said. "But how much did the calves bring per head?" I asked.

"I'm not talking about calves. Put your thumb print here so I can pay you," he told me.

"Now I know that they brought .26 a lb," I told him.

That's when the trouble began. I don't remember all the names we called each other. We were one as bad as the other.

"Seventeen dollars were deducted for the two cows you have," he told me.

"Now look here, you have to give me every bit of the proceeds," I told him.

"I can't give them (the seventeen dollars) back to you, you so and so. Even if you cry and beat yourself against the floor I can't give them back to you. And if you don't like it, get your cattle out of here," he told me.

"I don't want to take them out," I said. "You can't tell one cow from another anyway, because they're not branded. If I had been able to identify my own cow I would have caught the calf. I would have butchered it when I felt like it, and my family could have had it to eat. Since the cattle cannot be identified, we have little to do with them. Perhaps some of you know it's like that. We can't go in and get a beef."

"I have some money here. Try and get it," he said to me as he put it on the table.

I put the check in my pocket, and went for it (the money on the table). Just then he started toward me,

NAAKAI BITO'GI BEEGASHII BEE LA'I 'IDLINIGII

BY WALTER BITSIE — MEXICAN SPRINGS, N. M.

Kwá'asini, t'áá 'ánóltso, díí k'ad Naakai Bito' hoolyéegi 'áhoot'éegi bee nihił hodeesh-nih. Naakai Bito'gi 'iná'ázt'i'ígíí Wááshindoondeé' bee hodeest'áanii 'át'é. 'Éí díí 'iná'ázt'i'ígíí haa shíí néeláq' béeso bik'é niilyáago 'a' yidzaa 'akon. 'Áádóo ndaashnishii béeso haa shíí néeláq' bich'i' ndahaasya. 'Aadóo díí 'aná'ázt'i' biyi'gi 'adahóót'íid nílíinii doo 'altso nihił bééhózin da 'akon. Béesh baqah dah naaznilił dajilíinii doo 'altso hoł bééhózin da. 'Índa t'áá nihił ndi doo nihił bééhózin da 'akon, 'ádaadzaii. Ha'át'éegi da chahałtheet-go doo hoot'íi da 'ah 'akon. 'Éí díígi 'át'é nahalingo t'óó saadígíí dóo t'óó jinił jinił ha'nínígíí díí t'éiyá bee baa dahane'go 'adahwiis'á díí Naakai Bito'gi haz'ánígíí. 'Éí shíí t'áá 'ákó-t'éhégo nihił béédahózin.

'Iná'ázt'i' dóo biyi'gi dáda'deest'íin dóo kéyah hasht'éé dahoolyaa dóo t'íis da k'ééda-deesya. 'Áko díí k'ad t'áá bił yá'ádaat'ééh danilíinii 'atah yaa dadeeskai 'akon. Bighan da naaz'áqgóo yee yaqah tsídadeezkéezgo, tsin k'éédadilye'góo yaa ndiikai 'akon. 'Áko 'éí díísh jígíígo díneł 'a' doo bił 'adaaniígóo yá-daat'i'.

'Áko 'éí k'ad naaltsoos t'áá dinék'ehjí saad-ígíí bee bik'e'shch'ígíí hahinidéhígíí 'ániid hanááníidee'ígíí bikáa'gi díneł t'áá kodóo danilíinii díí ná'ázt'i'ígíí doo bił 'adaaniígóo hadahaasdzíi'go saad bá bikáa' nílínił 'a' 'akon. Hóla 'éí 'ákódajit'éhígíí. Ts'ídá 'adahoot'éegi doo hoł béédahózin da. 'Éí baq díí béégashii kóne' naakaaígíí ts'ídá 'éí t'éiyá ch'éedajit'ááh 'akon.

'Iná'ázt'i' hazl'ígíí dóo wóshdégé' 'adahóót'íidii 'éí binił 'ádaat'éego díí k'ad díí' náahaił dóo wóshdégé' ch'ihonish'aah.

Díí' náahaiłdégé' díí k'ad béégashii bee 'a' 'ídlíinii yee dah yikahígíí bidiiyá. 'Áádóo naaltsoos bá dah díí' t'áá bí 'ádashiłnígíí. T'áá 'aaníi 'íidqá' shibéégashii 'ádin nt'éé'. 'Áko 'éí t'áá bí béégashii 'a' shaa deist'ígíí naaltsoos bá dah díí' t'áá. 'Éí kót'éego bee 'atah sél'ígíí.

Díí' náahaiłdégé' dóo t'ah níwohdqá' 'éí Wááshindoon yá ndaalnishii bich'i' nda'iilyeego díí k'ad shinaanish nílínígíí yaa yikai. Shí baa háyáa dóo 'éí doo bik'é shich'i' nílílyeego kóq baa yisháał. 'Áko díí kodóo béégashii t'áá shí 'atah séłniligíí, jó 'éí baa shíł hózhqo 'atah baa yisháał 'akon.

Díí béégashii yígíí 'éí Bilagáana béégashii

hopping like a boxer. I thought by golly he won't get the best of me, and just as I started to throw off my coat "Wham", he hit me in the face. I nearly fell by the fireplace. He kicked at me, but just grazed me. Then I went for him and grabbed him. We struggled out through the door, and I threw him down. I really made a bloody mess of him. His dooryard was covered with gore. What we did to each other wasn't anything to be proud of. But we did it on account of our land, our (government) leaders, and our cattle.

For that reason, I wish my leaders would help me. Do away with this fence. Why does Walter Bitsi think he is the authority? Who gave him the power? Me? Or did the people who live here at Mexican Springs? If he indeed has the authority, okay then.

Then I was taken to Jail, where I spent several days. I was told that the judge would hear my case on the sixth of the following month, and I was told that all the things I had said were written down against me.

We're both one as bad as the other. I'm not the only one who said those things. He did, too. We wouldn't have fought unless what we said to each other was bad," I told the policeman. And I told a lot of other things about myself.

That's the way it is. What do you government and tribal leaders think would be the best solution?

nanilt'q' bił béédahózinii deinéet'íihígíí, bidit' yá'át'ééh ha'níinii, jó 'éí 'ádaat'é 'akon.

Táadiin dóo ba'aan 'ashdla' góne' (1935) yi-hah yéedqá' béégashii bijáad danineezígíí wolyé jinił, dóo bidée' danineezígíí wolyé jinił, dóo Naakai bibéégashii wolyéhígíí kóne' 'iná'ázt'i' góne' yah 'adajiznil. 'Nt'éé'go Bilagáana dēē'go deinił'ígíígo doo yá'át'ééh da daani. "Haa'ishq' díí béégashii yah 'adahisoonilígíí 'altso nihaa ndahóniih," daho'doo'niid 'akon. 'Éí t'áá 'ákódadzidzaa. Bidinínáadégé' béégashii yá'át'éehii, bitsi' ditáanii, bá nahaaz-nii'. Kodóo 'índa béégashii bee 'a' 'ídlí ha'nínígíí háat'i' sil'ígíí. 'Éí díí jígíígo yee 'a' nílíjigo hoolzhish. K'ad díí jígíí t'áadi neeznádiin dóo níwohdi bíighahgo naakai béégashii. 'Índa bidit'ígíí 'át'éegi náas 'áalnił. 'Índa dóola t'áá 'ákót'é 'akon. Dóola 'aláahdi da'ílinii ndahiilniih. 'Aak'eedqá' dóola naaki nda-haahnii'. T'áá'á'í sizinígíí náhást'éidi neez-nádiin dóo ba'aan tsosts'idiin dóo ba'aan 'ashdla' bāqah 'azl'ígíí. Jó kót'éego béégashii yígíí náas dayínii'níit 'akon.

Jó 'ániid díneł kodóo nihitahdóo béesh baqah dah si'ánił jil'ígíígo dóo 'a' 'éí táa' naaznilił ha'nínígíí binaaltsoos 'íit'ínił jil'ígíí díí béégashii bee 'a' 'ídlínígíí doo hoł 'aaníígóo ch'íhozh-ní'qá 'akon. 'Áko ha'át'éego lá t'áadoo bee 'atah jilíinii doo shíł 'aanii da jiniłgo baa níjiti' dooleet' k'ad t'óó kót'éego baa ntsáhákees kodóo?

'Áádóo díí naaltsoos díneł bizaad bee hadahinidéhígíí t'áá 'ániidígo hadahineezdee' yéé biyi'gi Woodrow Becenti joolyéhígíí kójiniłgo ch'íhozhni'qá lá: "Kodóo 'iná'ázt'i' biyi'dóo díneł ch'ineelkaad." Háí lá kodóo ch'ineelkaad lá? K'ad kodóo t'óó 'ákót'éego baa ntsáhákees. "Dibé bee 'a' 'ídlí 'nt'éé' t'óó 'altso nahaznii'. Díneł bidibé da'ílinii yéé t'áadoo bée da'jisnii' díbe 'altso ndajisnii' lá," náazhdí'nił lá 'akon. 'Áko la' 'éí shí doo yishniih da. Bidibé da'atahii t'áá 'altso bida'asnii'go shí kót'éego shíł bééhózin. "Díí 'aná'ázt'i' biyi'dóo díneł ch'ineelkaad yéé 'éí t'áadi té'é'í dichin dóo t'áá 'altsonił yik'ee ti'dahooniligo wóne' 'éí béégashii yee 'a' 'a' danilíinii ts'ídá t'áá yinił 'át'éegi da'ayq," jiniłgo dóo ch'íhozh-ní'qá Woodrow Becenti. Díí k'ad kót'éego nihaa ch'íhozhni'ánígíí lá 'éí 'ahéhee'gi 'ázh-díiniid ni. Ná'ázt'i' biyi'gi díí k'ad ha'át'íi da nabóhonitaahii, 'índa ha'át'íi da bee 'a' 'ídlí nílíinii náasgóo 'áda ntsáhákees wolyéii, jó 'éí 'át'é daniidzin 'akon. T'áadoo le'é yá'át'éehgo sha'átchínił bá séłaa dooleet' daniidzinígíí, jó 'éí k'ad kóne' nihibéégashii 'atah ndaakai, 'akon. 'Índa náasgóo háadi da bik'i náhwii-doot'ihii hwee 'ádingo dóo doo hájít'ígíí dago 'éí t'áá 'aaníi t'áá 'altsonił bik'ee ti'hoo'níih 'akon. 'Áko díí k'ad kwii bee 'a' 'a' niidlinígíí 'éí shí baa 'ahééh nisin. Háálá 'éí náasgóo bee 'ák'i 'adoodáat'áat'é 'akon.

'Áko díí k'ad 'akóq' 'adahwiis'áagóo kéeda-hoht'íinii 'éí k'ad díí t'óó nihił ch'ídahosé'q. 'Áko ts'ídá t'áadoo 'át'éhé da ndi 'át'é 'akon.

Tségháhoodzánidi béesh baqah dah naaz'á-ni 'akée'di 'áah sil'ígíígo t'óó ndashijójihił 'akon. "Ba'át'e' hólq. Kéyah yee 'adíhólníih," ha'níigo díneł shaa ch'éedahat'ááh 'akon. Ha'át'éego lá díneł t'áadoo bahat'aadi ba'át'e' hólq ndi t'óó hatah naagháa dooleet? Jó 'ákódaat'éii biniiyé beehaz'áanii dahólq, dóo siláago da biniiyé dahólq. 'Índa 'awáalya da biniiyé dahólq 'akon. Ha'át'éego lá díneł ba'át'e' hólq ndi t'óó dazhní'ígíígo hatah yigáat'

(Page 6 bikáa'gi baa náaháne')

dooleet nisingo kodóo t'óo bee na'ák'ítséskees 'akon.

Jó 'áko ndi, 'iináhígíí t'éiyá baa ntséskees. Shidine'é t'áa 'altso yá'át'éehgo 'ada'atnah dooleet nisingo díí k'ad béégashii bee t'á'í 'idlíiníi yéigo 'atah bidiishkaal 'akon. "Béégashii bee t'á'í niidlíiníi yéigo 'adaah'tí," jó da'ahidíiní 'akon. "Béégashii 'aláahdi 'adaat'éii, bitsí' daditáanii, ts'ídá díí t'éiyá náás noot'í'í' dooleet. Háádéé' da nihaa ndayíiníhgo t'áa 'ákót'éé dooleet. 'Éi baq ts'ídá bá baa 'adahwiilyáq dooleet," jó da'ahidíiní 'akon. 'Áko 'éi bik'ehgo dóola nihaa ndayíisnii' yéé bá baa 'adahwiilyá. 'La' t'áa náahaiídáq' dóola nihaa ndayíisnii'go 'éi t'ah ndi k'óq' bá baa 'adahwiilyá. 'Áko 'éi 'áají bibéégashii danilíiníi yee náás kódeidoolíí, t'áa nihí nihidine'é danilíiníi 'akon. Kót'éego 'át'é shidine'é 'akon.

'Áko díí yooch'íid danilínígíí t'éiyá bee nihaa ch'ídahwiit'aah. T'áa hó 'adajít'éhígíí, doo na'ák'ítsídadzilkeesii, 'índa náásgóo bee 'iiná dooleetii doo nabik'ítsídadzilkeesii, jó 'éi 'adajiní 'akon. Shí 'iinisingo 'éi Dewey Etsitty hodooya'go k'ad yá'í'ti'gi 'át'éego há yá'í'ti'go hadine'é bee náás jidó'éesh laanaa nisin 'akon. Woodrow Becenti hodooya'go naaltsoos há 'íí'í'igo dóo há hoo'áa'go haláqjii' 'ahidíizíi laanaa t'óo nisin. K'ad 'éi t'áa sáhi ch'ée'h 'ádeit'í' nahalin. T'áa sáhi yee 'adíhólnííh shi'di'níigo biniinaa díísh jii'góo t'óo saad shá naach'qahgo hoolzhish. K'ad shí kót'éego na'ák'ítséskeesgo 'adíshní. K'ad t'áa 'ákó-t'éhé.

My friends, all of you, I now propose to tell you about the conditions at Mexican Springs. The fenced area here was a government project. It cost a great deal of money to construct, and a great deal of money went for labor. Most of us do not know just exactly what took place within this area. The Councilmen do not all know. And we ourselves do not know what took place. It is like a dark place where one cannot see. The only information people get comes through gossip. Of that fact you are probably aware.

After the fence was erected, reservoirs were built, and the land inside the area was attended to, and cottonwoods were planted. Then those who understood the motives behind the project began to practice (what was being taught to them). They considered the future of their homeland, and began to replant trees. Some men still today speak against it.

Now in a recent issue of this Navaho newspaper, articles appeared by some of the local people who are opposed to the Mexican Springs Project. That is their business. But they do not know the facts of the matter. Therefore the main bone of contention is this Cattle Association.

I'll pass over the period intervening between the present and the time when the fence was put up, and will confine myself to the past four years.

Four years ago I became a member of this Cattle Association, and became a bookkeeper for them, at their request. In fact, I had no cattle at that time, but the members gave me a cow in return for my bookkeeping. That is how I became a member.

Prior to that time there was a paid government bookkeeper. But since I took over the job, I have worked without pay. I am glad to have a part in this Cattle Association.

These cattle (raised by the Association) are of a breed similar to those raised by white stockmen.

Back in 1935, the people brought into the area some long horned, long legged cattle, and some Mexican cattle, and the white people said they were poor stock. They said, "Why don't you people sell all those cattle you've put in here?" So the people did. And the poor stock was replaced by good beef cattle. Thereafter, the Cattle Association began. It still remains, and at present we have over 300 head in the herd. And the breed is being improved. The bulls are of a good breed. We buy the best bulls. Last fall we bought two bulls. They cost us \$975.00 each. That's how we are carrying on the improvement of our stock. Recently a man from here, who is a member of the Council, and another who is the secretary of the local Chapter, and both of whom are opposed to the Cattle Association, voiced their opinions.

'Kwá'ásiní, shidine'é 'adahwiis'áagóo t'áa 'ánóitso, yá'át'ééh nihidishní. Shí díí Naakai Bito' hoolyéegi 'atah kééhasht'í. Kwii t'áa 'áhoo'ts'íisigo saad t'a' ndeeshjih.

Ts'ídá 'aláqjii' dooleetígíí 'éi t'áa 'ániidígo diné Woodrow Becenti wolyéii naaltsoos diné bizaad dabikáa'go hadahinidéhígíí bikáa'gi saad t'a' nizhníjaa' lá yígíí saad ná't'áq' niná-deesht'áat. "Díí k'ad kwii Naakai Bito' hoolyéegi béégashii bee t'á'í jilínígíí hanant'a'í t'áa hó ndajistíiníi 'ádin. 'Índa bikéédéé' náánás-dz'íi dooleetii 'ádin. 'Índa naaltsoos 'íí'í'ni t'áa hó hazhó'ó ndajistíiníi 'ádin," jiniigo ha-joodzií' lá yígíí 'éi 'áá'dishní. K'ad t'áa shíi 'aaníí hódéé' 'ákót'éego baa ntsídajikees. Jó doo ho' 'adaanínígíí, bee nihitah dajilíi' nt'é-ígíí, 'éi shíi t'áa 'aaníí doo dajiniihgóo naaltsoos yaa 'ahályáq dooleetii niiltí. 'Aláqjii' sizíi dooleetii d' 'ádin dajiní 'akon. 'Éi t'áa hó-lóqgo 'át'é. Náábikéédéé' sizínígíí dó' t'áa hó-ló. Kóhoot'éédáq' haa'ishq' 'aláqjii' sizíiníi dóo bikéédéé' yígíí dóo naaltsoos 'íí'í'ni niná-dadii'ni' dadii'níigo biniiyé díkwíidi shíi 'álah nísiiidíi'. Ndi ts'ídá t'áa 'álah néiidleeh bik'eh, k'ad béesh baqah dah si'ání nihá jilínígíí Dewey Etsitty ho'di'nínígíí, ts'ídá t'áa hó da

We cannot understand why a man who is not even a member of the Association should express himself in opposition to it.

In a recent issue of this Navaho newspaper, Woodrow Becenti expressed himself as follows:—"The people were driven out of this fenced area." Who was driven out? That's what we wonder. He went on to say, "They started a sheep association, and the sheep were sold without the knowledge of all the owners." I haven't heard about that. As far as I know they were all notified. Woodrow Becenti goes on to say, "The people who were driven out of this area are on the outside suffering from hunger, poverty and what not, while the members of the Cattle Association have plenty to eat." Thanks for bringing these points up. What is being tried out in this enclosure, and through the medium of an association, is something worthwhile. We are thinking of the future of our children in connection with this cattle venture. If you have no thought for the future, and if you put nothing aside for time of need, you will suffer for sure. So I am thankful for this Cattle Association. That's a livelihood for the future.

I am bringing out these points for you who live in various places. There's no harm in it.

The last time they had a Council meeting at Window Rock, my name was mentioned time after time. People said, "He's got something up his sleeve. He has taken control of the land." How can they tolerate the continued presence of a man who is a known crook? There are laws to deal with such people, and that is the purpose of policemen and jails. As I consider my own position, I ask how can they let a man like that go free if he is indeed a crook.

However, I am principally concerned with questions of livelihood. I am a strong supporter of this Cattle Association, because I want my people to have a good living. We exhort one another to greater effort for the Cattle Association, and we say among ourselves, "We will raise the best breed of cattle, and if anyone wants to buy them from us, we have them available. For that reason we'll be careful with our breeding." For that reason we are still caring for some of the bulls we sold three years ago. Navaho people who buy bulls from us can improve their stock thereby.

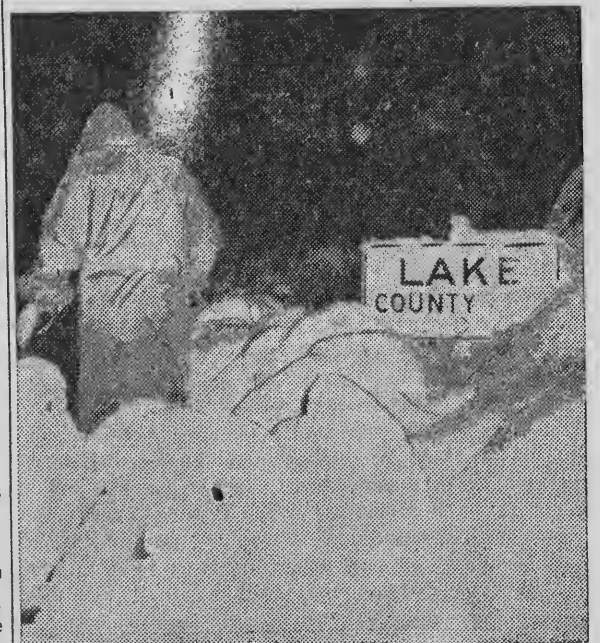
We are described only by lies. People without a thought for their own condition nor their own future are the ones who say those things about us. As I think of it, I wish Dewey Etsitty would join us and, speaking for all the people, lead us forward (i.e. I wish he would join us and use the energy he now expends talking against us, for the benefit and progress of all the people.) And I wish Woodrow Becenti would become a secretary and a leader for all of the people (instead of for just a faction). Working alone, we of the Cattle Association seem to be the only ones (striving for unification and collaboration), but we're not making much headway. This business of saying that I am trying to take over the whole thing is pure fabrication. This is my position in this matter.

yéé 'áajii' 'anáhojidleehgo, "Béégashii bee t'á'í nohtínígíí doo shí' 'aaníí da, t'áa 'íiyisíí doo nisin da. Nihits'áq' ch'ibízhdeeshtat," jiniigo biniinaa doo hazhó'ó nihinant'a'í t'a' nináda-nii'niit da 'akon. T'áa shíi 'aaníí béégashii yee t'á'í nilíiníi binant'a'í 'ádingo baa ntsídajikees. Nihí 'ádaniidzingo t'éiyá t'áa háida 'atah nilíi shíi t'áa 'altso bizaad 'ilíigo baa ntsídajikees. 'Áko t'áa 'altso yinant'a'í nilíigo 'át'é 'akon. 'Áádóo t'áa 'éi be'iina' 'ádayiilaa dóo t'a' yee dahideeznaad, 'akon. Bits'áq'dóo béeso 'aa dahinidéhíi chodayoot'í 'akon. 'Éi-díigíí baqgo doo yideidóchíid 'át'é da 'akon. Nihinant'a'í dajilíiníi t'áa 'aaníí ha'át'íi da bee 'iiná yá'át'éehíi k'óq' nihá nináadajisdláago shíi t'éiyá t'áa haa 'át'é. Bich'í' nínáa'-dooyisii t'áa 'ádingóo t'óo dooda ha'níigo 'éi doo yideidóchíid 'át'é da. Jó kót'éego 'át'é.

Díí k'ad kwii Naakai Bito' hoolyéegi nihinant'a'í dajilínígíí yá'át'éehgo nihá ndahojí-áago, "Kó la' 'anáánát'é, shidine'é, kwii la' doo 'ákót'éé da, sha'at'chíní," danihiiniigo nihá dahojí'aahgo yá'át'ééh lq. K'ad 'éi t'óo ts'ídá t'áadoo biniinaa 'ahinii'oh' dajógal 'á-t'éii biniinaa 'ahinii'oh' deiigal nahalingo 'á-niit'é 'akon. Nihí kodóo t'a' nsiidz'í 'éi doo 'ádaniit'éé da. Shí doo 'ánisht'éé da 'akon. Ts'ídá níléi 'át'chíní yázhí dóo níléi haastih nínáneel'áqjii' ts'ídá t'áa 'altso shí' baa hojoo-bá'í 'akon. Ts'ídá t'áa 'íiyisíí 'ajit'íigo, habéeso hó-lóqgo ts'ídá t'áa hózhniziníi' diné bíká 'ajólyeed laanaa nisin t'eh 'akon. Shí kónisht'éii 'ánisht'é 'akon. Ha'át'íi lá díí kwii nihinant'a'í dajilíiníi doo 'ákót'éego ntsídajikees da lá. 'Í' 'aa hojoo-bá'í wolyéii doo baa ntsídajikees da lá 'akon. Díí k'ad Dewey Etsitty joolyéego béesh baqah dah si'ání nihá jilínígíí 'áhodishní 'akon. T'ah nahd'éé' béesh baqah dah naaznilí 'atah jilíi' nt'éé', Herman Bitsie joolyéii, 'éi 'áhodishní 'akon. 'Índa t'áa' naaznilí bá naaltsoos 'íí'í'ni jilínígíí Woodrow Becenti ho'di'nínígíí 'áhodishní nisingo 'ádish-ní 'akon.

'Áltah 'áásjii'róo, t'áa' shóodí, t'áadoo ha'á-t'éego da nihaa deinóht'íni. T'áadoo niha'á-t'e' nihá 'adaah'te'é. Diné bik'eezhiniihgo t'áa nii'qadi baa yizhní'íigo doo yá'át'éeh da 'akon. Hats'áq'dóo 'aseez'í hidit'éhígíí doo yá'áshq' 'íoolíit dago 'át'é. 'Éi baq ha'át'éego lá yá'át'éehgo kéenáadahwiit'íi dooleet lá ni-

(Page 7 bikáa'gi baa nááhane'.)



California haolyéedi t'ahga doa ndaadzas da nt'éé' 'á-niid daadzaaz ha'níiga baa dahane'. Kwii be'elyaigíi líi' bigadta' biighahgo yidzaazgo be'elyaa jini.

sin leh 'akon. T'áa daats'í shí t'éiyá 'ákwíini-sin leh 'akon.

Nihinant'a'í dajilínégé la' t'áa 'ájíltso nihi-ts'áájí dajilí 'ílljgo baa ntsáhakees kodóó. Díí k'ad t'áa díkwíniilt'éhé da'ahíniíta' nahalin-ígíí, 'éi la' t'éiyá ch'ééh náás kódeiit'í 'ílljgo baa ntsáhakees kodóó. Díí k'ad kóniit'éego 'ániit'é.

"Béégashii bee lá'í 'ídlí yoolyéi doo shí 'aaníi da, doo nisin da. Nlááhgóó ch'ihidool-gháq. Ch'heelghango t'éiyá yá'át'éeh doo-leeft," dajinínígíí 'éi shí doo shí yá'át'éeh da. Béégashii la' bee 'iinánii 'át'é nisin. T'óó baa ntséskeesgo 'ákót'é 'akon.

"Naakajii Bito' hoolyéego haz'áq dóó bits'á honí'áqdeé' dine'é danilíinii la' t'éiyá biniinaa doo yá'áhoot'éeh da. T'áa'áqdeé' danilíi ndi ná'ázt'i' góne' béégashii 'atah neisnil," dajiníi-go yádajílti'ígíí dó' shí doo shí 'aaníi da. Ts'í-dá ga' t'áa 'aktso bá 'át'éego baa ntsáhakees. "Díí t'áa kóq kédahwiit'íi ndi doo nihi 'ólta' da. Nihilááhgóó t'éiyá diné bich'í' baa ha-dlee," dajinínígíí 'éi ts'ídá 'aláqjii' ch'ééh 'á-daho'dool'íid. "Haa'í yee' díí bínítááh," ch'ééh daho'di'níigo hoolzhish.

Doo dazhnízínígíí baqgogo. bini' t'áa'áqdeé' danilíinii yee nihidiikááh jó kónánáadzaa.

Ha'át'íi da bee 'atah jilíi' h't'éégo t'áa hó hání' bik'ehgo bits'ázhniyáagoósh ná't'áq' bee 'ízhneedl'jgo bee 'ínáázhdígoh dooleeft. T'áa-doo le'é doo ho' 'aaníi dago lá 'áldó' bits'á jigháah ni. Bits'ájighááh dóó 'éi ha'át'íi da t'áa ho' yá'át'ééh shíi' baa nínáázhdíidááh. 'Ats'ázhniyáá dó' yooch'íid bee 'ak'eh dideesh-dleeft jinízingo bínáázhdígoh dooleeft. 'Éi doo yá'át'éeh da 'akon.

T'áa 'áhoodzaagóó 'aseezí 'ádeesh'ííft, dóó bi' k'ééhasht'íinii t'áa 'áhoodzaagóó hashne' dooleeft, 'éi shí doo nisin da 'akon. Woch'íid lá bee 'ak'eh dideeshdleeft ni doo nisin da 'akon. Háálá nashidi'neestáq'áq' "bi' k'ééhó-t'íinii t'áa ni 'ídlí'ní'nínígíí 'íni'nií dooleeft," ha'níigo nashidi'neestáq'. 'Éi díísh jilígo k'ad t'áa 'ákót'éego bik'eh yisháát nisin. 'Aktah 'áásjil'óó ts'ídá t'áa 'ánóltso 'ánihidishni' 'akon.

T'ah nahdégé' díí 'aná'ázt'i' góne' kédahojit'íi h't'éé'ii dibé 'ahiih ndahizhniika'go t'áa 'a' bizhi'go baa 'a'náájiiyoojahgo ndazhniikaad leh h't'éé'. 'Áko t'áa 'aaníi há b'honeedl'jgo há baa 'aháyáq' h't'éé' 'ídlíq'. K'ad ndi t'áa 'ákót'é nahalingo 'í'ígíí chodao'í danilíinii kóne' t'áa bee há haz'á. K'ad 'a' ná'ázt'i' góne' ndaakaigo 'át'é 'akon.

Haashq' yit'é, háadi da ná'ookqah yii'a'go, diné k'é ndahi'doo'niidgo, hazhó'ó nahat'á t'áa'á'í 'ánályaago, nihinant'a'í Dewey Etsitty yá'át'éehgo nihá hozhdeez'áqgo k'ad yá'át'ééh lág. Baa lá nihi' dahózhq' dooleeft ni. Jó sha'átchíní danoh'íjgo nihaa ntséskees nihi-jini. K'ad yá'át'éehgo ha'átchíní daniidl'jgo lá yá'át'ééh ni. T'áadoo 'a' nahdi jó'níni. T'áadoo 'a' nahdi binahat'a' nabíijit'aaft. Kó-t'éego yá'át'ééh nisin shidine'é 'akon.

Naakajii Bito' hoolyéegi t'áa 'aktsoni baqha-gi 'adaat'éii bi' 'aná'ázt'i' dajiníi ndi t'áa kwii nihinant'a'í dajilínígíí ts'ídá hó 'at'áhi 'áda-hojiilaa nisin. Kóhoot'éedáq' t'áa' naaznili ha'nínígíí nínadasii'niigo Herman Bitsie dóó Fred Etsitty dóó Woodrow Becenti nínaho'dee'-nil. Herman Bitsie 'aláqjii'; Fred Etsitty náa-'ákéé' góne'; Woodrow Becenti 'éi naaltsoos 'íft'íni 'áho'diilyaa. Díí k'ad kót'éego 'ak'éé' ninizhndeé'. 'Aadégé' yá'át'éehgo nihinant'a'í nihá dahodoo'áat lá ch'ééh 'ílljgo wónáasdóó t'óó 'akt'á'íldéé'. Lahjii naaki dínéezdeé'.

Herman Bitsie dóó Woodrow Becenti bi' 'ats'á-jízh'áázh 'akon. Lahjii 'éi t'áa'á'í silíj'. 'Éi Fred Etsitty. 'Éi béégashii bee lá'í 'ídlí ha'nínígíí bee 'ajítahgo 'ákóhóót'íid 'akon.

Díí k'ad kóhoot'éedáq' nínaho'dee'nil dóó 'áádóó saad nichxq'í hazl'íj' nisin. Níwohdáq' 'éi diné doo ts'ídá ha'át'íi da da'ahidi'níi da h't'éé' 'akon. Dewey Etsitty ho'di'nínígíí dó' 'áájí Herman Bitsie dóó Woodrow Becenti da-olyéii bi' da'ahijótq' 'akon. Díí 'ááftdishni nihinant'a'í dajilínii ts'ídá t'áa hó 'at'áhi 'á-dahojiilaago biniinaa doo hats'íid da 'akon.

Dewey Etsitty, béesh baqah dah si'áni jilínígíí 'éi hwe'esdzáán béégashii naaki 'atah yisnil, béégashii bee lá'í 'ídlí ha'nínígíí bitahgi. 'Áko 'éi bits'áq' doo ho' 'aaníi da.

Díí béégashii bee lá'í 'ídlínígíí biniinaa doo hats'íid da ha'ní 'akon. Dóó yiniinaa diné 'at'adadziilts'ingo di' ndeisas dajinínígíí 'éi t'áa 'aaníi 'áhóót'íid. 'Éi díí t'áa nihí nihighan góne' 'áhóót'íid. 'Áko 'éidígíí nihinant'a'í dajilínii "Níweh; dóó 'ál'íi da. Hazhó'ó kée-dahoht'í," dajiníigo hadine'é bá náás dajikáahgoósh 'ákót'éé dooleeft. 'Áádóó díí nihi-nant'a'í dajilínígíí t'áadoo 'é'él'íjgo 'ádajit'í 'akon. Diné béégashii yee lá'í nillíni t'áadoo le'é nayik'í yádadootih yiniyé 'átah yileeh yéegi jó hó da háádégé' shíi' béesh baqah dah naaz'áni danilíinii 'átah 'ádajit'íi. Lah 'ákódadziidzaa kwii 'átah siidl'íjgo 'akon. T'áa hó dazhnízínígíí 'át'éego hadajisdzíi' dóó t'áa biláahjii' díí Woodrow Becenti, t'áa' naaz-nili bá naaltsoos 'íft'íni jilínígíí hajoodz'íi'go "K'ad kóq nihinant'a'í 'a' nihaa yikai. Haa'í shq' k'ad 'akóq bináát 'akt'iohjeeh. Nihináát 'akt'iohjeeh," jidíiniid 'akon. 'Áko 'éi 'ákó-daat'éhígíí shí doo shí 'aaníi da. Doo 'áhá-níi da dóó doo 'ál'íi da nisin shí. Diné bi' kée-hojit'íinii bá jizíjgo diné 'ákót'éego 'at'ch'í' yil'áago daats'í yá'át'ééh? 'Áko 'adahwiis-'áágóó háadi nihinant'a'í 'a' 'ákót'éego diné 'at'ch'í' yil'áago nihá sizí 'akon. Háí shíi' 'ákó-t'éego nihinant'a'í diné 'at'ch'í' yil'áago nihi' yá'át'ééh 'akon.

'Aadóó hodeeshzhiizhí ts'ídá t'áadoo nizaad nihoolzhishí, "Nihináát 'akt'iohjeeh," jiníigo diné bá 'ashja' jiilaago hajoodz'íé t'áa hó 'aaji bi' 'ats'á'ízh'ázhéé jó t'áa 'éidígíí díí diné bi' naash'aashígíí béégashii yee lá'í da-nilíinii bik'íjiiwod naaltsoos yá dah yoo'áatgo biniinaa. 'Áko diné 'at'ch'í' yil'áhígíí doo yá-át'ééh da lá nisin. 'Áko t'áa hó 'ádajit'í nisin díí nihinant'a'í dajilínígíí. 'Éi 'ááftdishni nihi-nant'a'í dajilínii ts'ídá t'áa hó 'at'áhi 'áda-hojile'.

Díí béégashii yígíí ts'ídá bá hodooniigo bá yáti' 'akon. "Bidee' dahóloonii háaji' shíi' bee 'ats'ánóhkááh," danihijinínígíí t'áadoo 'ádanihijiníni dooleeft. Háishq' bidee' hólóonii doo yinízin da? T'áa 'aktso yinízin. T'ízi bidee' dahólq' ndi t'áa 'aktso yinízin. Háálá 'éi 'ats'í 'át'é 'akon. 'Índa t'áa 'éi bibe'ígíí choo'í 'akon. 'Ákoshq' ha'át'éego bidee' da-hólóonii t'áa sahdi nabédzil 'éi yá'át'ééh ha-nii dooleeft. T'áa la' 'íyisíi t'áa doo bidaat-t'éé góne' t'éiyá nihá hadajiidziil nisin. 'Éish bee 'ak'eh hodidoodleeft.

Diné háiida doo 'a' bik'ee dinishniilhgóó 'á-dishni. Ts'ídá t'áa 'aktso kwá'asini wósh'ni. Kót'éego 'ánisht'é, shidine'é 'akon. 'Éi baq ts'ídá t'áa 'íyisíi yá'át'éehgo nihinant'a'í nihá dahwée'aahgo dóó t'áadoo ha'át'éego da 'at'ch'í' ntsáhakeesí hazhó'ó 'ahiih néikaigo yá-át'éehgo nahat'á t'áa'á'í ndeetz'í'go k'ad 'éi lá yá'át'ééh ni. Shí ts'ídá shí yá'át'ééh 'ákó-t'éego.

Shinant'a'í danoh'íinii 'adahwiis'áágóó 'íni-

da shidine'é t'áa 'ánóltso 'adahwiis'áágóó díí naaltsoos dayínófta'ii díí k'ad kwii bik'ee cha-nihighánígíí hazhó'ó nihá nabik'ítsidaat'kees. Haa yit'éego 'álya yá'át'ééh dooleeft. 'Éi nihá baa ntsidaahkees. K'ad t'áa 'ákódí.

My friends, my people everywhere, greetings to you. I am one of the residents of Mexican Springs. I am going to put down a few words here.

First of all, I'll answer what Woodrow Becenti said in a recent issue of the Navaho language newspaper, when he stated that, "The members of the Cattle Association here at Mexican Springs do not even have an elected President, and no Vice President, and no Secretary." It may be that that is their viewpoint. It may be that those who are against us, and those who were formerly members, may think that we have no leaders. They say that we have no President. But we do have one. And we have a Vice President, and a Secretary. But whenever we hold meetings, Dewey Etsitty turns up and says, "This Cattle Association of yours is something that I oppose. I am really against it, and I intend to kick it out." This keeps us from choosing our leaders. It is probably true that they think the Cattle Association is leaderless. We work on the premise that all members of the Association have a voice in its affairs. So anyone (who is a member) can become the head of the Association. Some of the members have made cattle raising their principal occupation. They depend upon their income from it. Therefore, they do not want to give it up. If our leaders can substitute some other source of livelihood, they might succeed (in doing away with the Cattle Association). They can not give it up without a substitute.

If our leaders here at Mexican Springs lead us wisely and say, "There's what you ought to do; here's what you shouldn't do, my children," then that will be fine. But since they do not tell us what is right and what is wrong, there is now something that stands between us all in our relationship with one another. Some of us are not this way (i.e. hateful toward one another). I am not. I am sympathetic with all, from the little children to the old folks. I often wish a person could be rich — could have enough money to help everyone who is in need. That is the kind of person I am. Why don't our leaders here feel likewise? They have not a sympathetic thought. I am now referring to Dewey Etsitty, and to Herman Bitsie, the latter a former Councilman; and to Woodrow Becenti, Secretary of the Chapter.

Friends, please, do not malign us. Don't make up stories saying we are crooked. It's not good when one person dislikes another and talks about him behind his back. It will get back to him with unpleasant results. I wonder how we can ever get back to a peaceful existence? Perhaps I am the only one who concerns himself with these thoughts.

We feel that those who were our leaders have all turned against us. We feel that it is just our small group here that is striving to get ahead.

I don't like it when people say, "I am opposed to this Cattle Association. I don't want it. Throw it out!" I think it is a way of livelihood based on cattle. That is how I think of it.

I also do not like it when people say, "People who live away from Mexican Springs are coming in here to cause us trouble. Even though they are outsiders, they put their cattle in there." This project is for everyone, the way we think of it. They say, "Those of us who really live here do not count; only the people from afar off count." Those people who say that are the ones who had the first chance to join the Association. For a long time they have been invited to give it a try.

Since these people didn't want to join, we invited other people to come in and join us.

If you voluntarily separate yourself from an organization, it's not right that you devote all your energies to tearing it down. If you do not like the way it is being conducted you have a right to leave it. If you leave it because you do not like it, turn to something more to your liking. It is not right when you leave it, and then try to tear it apart by slander.

One thing I would never do is to carry gossip and make up lies about my neighbors. I would never try to destroy anything by lies. Because when I was taught, I was taught to "Love thy neighbor as thyself." And to this day I follow that rule. My friends, I say this to all of you.

Some time ago the inhabitants of this area consolidated their sheep in a single herd, and took turns herding them. At that time they were really interested in them, and took good care of them. Even now everyone makes use of the area in this way in connection with their horses.

(Continued on page 9)

BILJÍ' LIZHINII YĚĚ

BY HOWARD GORMAN — GANADO, ARIZONA

'Atk'idáq' hastói n'léi t'áadoo le'égóó ndahalne' t'eh nt'ée'. Tsítkéi da t'áadoo le'égóó yit' ndahalne' go t'áa 'éi yee ndeinitin t'eh nt'ée' Dahooghangóó naaki, t'áa' da ndabiilkááhdéé' ndahashzhiizh. "Kót'éego kéédahwiit'íí nt'ée'; kót'éego nideiikai nt'ée'; dóo kót'éego da'iiná," jó daanígo tsítkéi ndeinitin t'eh nt'ée'. 'Índa 'asdzáníí da 'atdó' ch'ikéi yich'í' yádaakti' t'eh nt'ée'.

'Akohgo shimá sání nt'ée' ts'ídá t'áa 'íyisíí diné hayóii n'íí dooleet' shítnígo 'ahbínííq' da náashidiit'eelgo dághání-dishwo' t'eh nt'ée'.

Lah na'nishkaadgo hooghangí nánísdzá nt'ée', shicheii Hastiin 'Adilohii wolyéé nt'ée' hooghangí sidáa lágo nánísdzá. T'áa 'eiidí Bis 'íí'áhí nahós'a'gi tádíghááh nt'ée'. Hastói 'ayóí 'át'éii 'óolyéé nt'ée' Hastiin 'Adilohii yéé.

T'ah nt'ée' sidáa lágo nánísdzá. T'áa 'áko dibé ta' bá bił niidéél. Dóo dibé ta' bá seesyí. 'Áádóo 'átsáq' n'léi ts'ídá neesk'a'n léi' bá didoot'á. Shí t'éiyá n'léi 'ach'íí da 'adaat'é-hígíí shá niheezt'é. 'Áko 'ákwii saad hoséłíí, dóo t'áa bíyó ndiichxq'.

"Ha'át'éegoshq' doo nash'nítkaadgóó ts'ídá 'atsí' 'agháadi 'át'éii há yit'ees dooleet? 'Shígo la' 'átsáq' yishghat' dooleet yéeni'. Hógo 'ach'íí jiyáq dooleet yéeni," dishnígo saad hoséłíí 'akon.

'Áko naashchxq'go biniinaa t'áadoo 'íyáq' da. Bí t'éiyá hááhgóóshíí 'oolghalíi' nahgóó tséde sití.

'Áko 'íí'áqgo hózhq' yíthéelgo yah 'anáásdzá, dóo 'iideesh-hosh nisingo n'íí nt'ée' shimá sání yéé náshizhdiit'e'.

"Kodóo ndaah, shiyááz. Nicheii t'áadoo le'égóó nihił nahodoolnih. Hazhó'ó yísíníłts'áq' shizhdiíniid.

"N'léi Tsé Lichíí' Dah 'Azkání hcolyéedi 'at'k'íí'ídíq' naat'áanii ch'íheelhghan. 'Áádóo diné ta' Biljii' Lzhinii wolyéé nt'ée', 'éi dó' naazhchxq'. T'áa 'éi Ná'át'ahí Ní'dódlóhí wol yéé nt'ée' 'atdó', n'ígo Hastiin hahoolne'. 'Ániidí 'áhóót'íid nahalingo yaa halne'. Kót'éego hayíłt'i'.

"Na'ashq'íi To'í hoolyéegi chaha'oh séłíí nt'ée' diné ta' t'íí bił yíłwod. "Haa lá 'áhánééh, n'láahdi Tsé Lichíí' Dah 'Azkání hoolyéedi naat'áanii ch'ídayiisxan. Biljii' Lzhinii wolyéi, Ná'át'ahí Ní'dódlóhí wolyéi, naachxq', kót'éego shíł ch'íhoo-t'á, ní.

"Líí' nahgóó na'at'chozh nt'ée' néiitsoodii' bik'i dah 'asénil. Dóo bee'eldqoh 'ahqah daní'áa t'ehígíí 'ádqah dah sistá. Bee'eldqoh yázhí dó' ta' 'ádqah dah sistá. Bee'eldqoh bik'a' dó' t'óo 'ahayóí héet' 'íishłaago shikéé' bíséłt'q. 'Aadóo n'léi Tsé Sitté'é góyaa n'íyá."

"Diné baa dadzólníinii ta' 'at'yóí bidiishááh. Hááníyee' ta' shidoohááh. N'léi Hastiin Biljii' Lzhinii wolyéi naachxq' lá dishnígo diné bitah yisháłgo diné t'áa 'atso' n'í' hodiiz'á. T'áa 'áko ndi ts'ídá t'áa yisháłí yisháát. T'ah nt'ée' Ch'íníł dóo Siláago 'Áłts'íísi dabijíníí, Táchii'nii n'íí (k'ad 'éi bi'niitih) t'ah nt'ée' 'ayóí 'át'é tsítkéitsoh n'íígo, baa dzólníigo bił 'at'k'ínisht'ááz, jini.

"Hastiin Biljii' Lzhinii wolyéi naachxq' jini. Shidiinááh daats'í 'ákqó? Naat'áanii ch'ídayiisxan jini. Kót'éego hane' shaa yit'áqgo 'éi biniyé yisháát. Kót'éego bich'í' haasdzíí,"

ní 'akon.

"Haashq' yit'é. Nidideesháát l'áq. Yíit'ash lá dooleet n'í," n'ígo bee'eldqoh 'ádqah dah yistáq dóo bił dah dii'ááz jini.

Tséyi' góne' haa'í shíí Ndishchíi Haneez'a hoolyé, 'ákwe'é t'éiyá hahazt'i'go 'ákódeg bił hashé'ááz jini. "Dóo n'léi Lók'a'jigai góne' dóo n'léi níwohji' dzil' bigháq' hashiit'ááz, jini. "K'aabizhii bik'íí' bidah 'adeetiin, 'áají' hashiit'ááz, jini. "Líí' t'éiyá bee ha'atiin 'ííq'q'. 'Ákwii 'ííq'q' 'éii 'ííq'q' bee 'iná'ázt'i'go tsin dándí'niłgo bighá'átiin léi'gi niit'ááz, jini.

"Aq' ázhdoolíł biniyé bidajíyá jini. Siláago 'Áłts'íísi ho'di'n'íí. 'Áko díí t'áa 'atso' n'í' na'oolni jini. T'áa da' n'íłch'ishidéé' 'ayahoolni jini. Tsin dáadinííł 'qazhdeeníł biniyé t'íí' bik'i bidajíyá dóo ts'ídá tsin ta' dziitsoodgo hayaadóo galbáhi haalwod jini. Siláago 'Áłts'íísi ho'di'n'íí t'óo báhádzidgo tsídoolyizgo k'asdaq' t'áa 'áají' naa'ígo."

"Aadóo níwohji' n'léi dah náadiit'áázgo háádóo shíí ts'ídá 'alánáhóó'áa léi' dóo hashiit'áázgo n'léi nihidáahdi hááhgóóshíí t'óo 'ayóigo deezlá baa na'aldeeh jini. Diné 'adaat'í jini. Líí' doo yik'i dah sidáhi da nahalingo t'íí' yoshk'iizh dah naazt'ígo t'íí' bił ch'éedaalwo' jini. 'Aadóo háí shíí 'íyisíí 'át'éego deezlá baa na'aldeeh jini. 'Áko n'léi 'aghá ndahaz'áágóo ta' t'íí' bił dah naazí jini. 'Éi shíí hada'dées'íí yiniyé. 'Áko ha'át'éego shíí t'áadoo hadanihizhdees'íí hoł ch'ínii-t'ááz, jini.

"Aadóo n'léi Hastiin Biljii' Lzhinii bighan léi'gi niit'ááz jini. T'óo 'ahayóí baa 'átah 'íłíí lá jini. 'Ákwii niit'áázgo hooghan nitsaa si'áq léi' biyi' góne' Biljii' Lzhinii hááhgóóshíí, 'íshj'áq kót'ée dooleet. Kót'éego 'ak'eh dadidiidleet, n'ígo yáłti' yíits'a' jini.

"Aadóo shíí díí niit'ázhígíí bee bił hóone'. 'Ha'át'íi yee' doo yáłti' shíí nihaa n'í'ázhéii. Wóshd'éé' hágo bidohní kóne'é, hí jini. T'áa 'áko wóne'é yah 'íit'ááz, jini.

"Biljii' Lzhinii yinílyéii, Ná'át'ahí Ní'dódlóhí n'í'niinii, 'ayóo 'át'éego naa hane'. Hágo, 'aadéé' sítii' ha'yaago 'a-shíłneeh, bidíniid. 'Éi shíí Hastiin 'Adilohii yéé 'aní.)

"Haháa, nánésyiz la," ní jini Biljii' Lzhinii yéé.

"Aadóo diné 'átah n'íígo yich'í' yáłti' yéé ts'ídá t'áa 'át'é bił hahodíłłd'áad jini. 'Akódiłnił lá danidí'ni ní. T'áa lá 'ííq'q' néedasiilkáa' ní. Náníłdzid ndi lá 'ánit'í ní. Jó 'akon t'áa diné ta' nich'í' haadzí'go nánésyiz díni, dabíłni jini diné 'átah 'áyiilaa yéé."

"Aadóo Biljii' Lzhinii yéé ts'ídá t'áa shí nisinígi 'áhodíniid," jini shicheii yéé.

"Áko díí na'achxq'ígi ts'ídá doo 'ál'íí da. Kojí n'léi Tó Naneesdzí hoolyéedi Tádínií joolyéé nt'ée' t'áadoo biniyé-hégóo nijizhchxq'. 'Índa nagháí T'áa B'ích'íídi hoolyééj' Ba'álílii wolyéé nt'ée' naazhchxq'. 'Índa Dziłk'i Hózhóníí Hastiin Bizhoshí wolyéé nt'ée' naazhchxq'. Díí ts'ídá t'áadoo ndaasdl'í da. T'áa hó t'óo 'ák'íí' dahojoolchj'í. Jó 'akon, doo nijichxq' da, she'awéé. Ts'ídá doo 'ál'íí da. Dóo ts'ídá t'áadoo bee ndidíłéł da, shítnígo shicheii nt'ée' shíł nahasne', dóo t'áa yiláahji' shich'í' yáłti'. Díí k'ad ts'ídá nizhónígo bénáshniih.

Long ago the old men used to tell about various things. They told the young men about many things, by way of instruction. They would spend two or three days going about to different homes (telling stories). They would say, "This is the way we used to live; the way we used to react to our surroundings; the way we used to gain our livelihood," instructing the youths. And on the women's side, they in turn talked to the young ladies.

In this same connection, my grandmother would get me up very early in the morning to make a lang run, telling me that I would thus become a strong, husky man.

Once when I was out herding sheep, I came back to the hogan to find my grandfather, a man called Man Who Lassoed, sitting there. He used to spend most of his time in the area around Adobe Sticks Up. The old man called Man Who Lassoed was quite a character.

He was still there when I returned. So a sheep was immediately caught for him, and butchered. Then the fattest ribs were put in the fire (to roast) for him. But for me — only the entrails were roasted for me! So I made a commotion about that, and started to pout a little. I raised a fuss, saying, "How came he gets the choice meat when he does none of the herding? I'm the

one who should have the ribs to eat. He's the one who ought to be eating the entrails!" Then I pouted so that I didn't eat at all. After he had really eaten his fill he went off to one side and lay down on his back.

So after sundown when it became really dark, I went back inside, thinking to sleep. But my grandfather got me back up.

"Sit here, my son. Your grandfather is going to tell me about something. Listen carefully to him," she told me.

"Not too awfully long ago, over there at Red Rock, the Agent was thrown out. And a man by the name of Black Horse caused the trouble. This same man used to go by the name of Butcher Squeezed Together In The Middle (as by a tight belt, sash or corset)," said my grandfather, as he began his story. He told it as though it were something that had just occurred. Here's how his story went:

"I was resting in the shade at Lizard Spring when a horseman came up. He said, 'Do you know what? Over there at Red Rock they've tossed out the Agent. The man called Black Horse, or Butcher Squeezed Together In The Middle, is causing trouble.' That's what he an-

nounced to me," said my grandfather.

"My horse was grazing nearby, so I caught him and saddled him. Then I put my double-barreled gun into its saddle scabbard, and strapped on my pistol. I also tied on the rear a package containing an ample supply of ammunition. Then I went down into the Flat Rock Valley."

"I met up with a number of husky men, and asked them if any would like to go with me. I told them that a man known as Black Horse was causing trouble over there, but they all refused. I kept on going, nevertheless. Suddenly I came upon a man of the Tachii'nii clan called Little Policeman, and who was a strong, husky young fellow," (he is now an old man) said my grandfather.

"I hear that the man called Black Horse is causing trouble. Maybe you'd like to join up with me and go over there. I hear they've tossed out the Agent. It's because I got word of it that I am going, I told him," said my grandfather.

"Why not? Sure, I'll join you. We'll go," he said as he strapped on his gun. Then we started out together."

(Continued on page 9)

NAAKAII

(FREDA U. BITSI)

(CONTINUED FROM PAGE 8.)

There are some in here now.

It would certainly be nice if someday people could get back to friendly relations with one another, with Dewey Etsitty leading them wisely. We would be happy about it. He says that he thinks of his people as his children. If he considers us as his children, that is fine. But don't discriminate against part of them. Don't kick the ideas of some of them around.

They say that this Mexican Springs area is the principal seat of trouble, but I think it is our leaders themselves who cause most of the trouble. Last year when we re-appointed our Chapter Officers, we named Herman Bitsie Chairman, Fred Etsitty Vice Chairman, and Woodrow Becenti Secretary.

From that time we had high hopes for good leadership, but our hopes were shattered as these three leaders chose different paths. On the one side there are two: Herman Bitsie and Woodrow Becenti; these went one way because Fred Etsitty was with the Cattle Association. Dewey Etsitty, Herman Bitsie and Woodrow Becenti went together. The trouble began since this election, I think. Before that, nothing had been said. This is what I had in mind when I said that our leaders are at the root of our troubles.

The wife of Dewey Etsitty the Councilman is a member of the Association here, with two cows. Dewey does not approve of that.

People say that this Cattle Association is the cause of the trouble. It is a fact that, on account of this, people strike each other in the face, and sprinkle blood about. That happened in our own home. If the leaders would but talk to the people and tell them, "Don't do that! Live in peace!" things like that would not occur. But our leaders themselves do things which are wrong. When members of the Cattle Association get together to discuss something these other people get some Councilmen from other areas and bring them to the meeting. That actually happened when we held a meeting here once. They spoke as they pleased, and on top of that Woodrow Becenti, the Chapter Secretary, spoke saying, "Some of our leaders are present here. Why not just start a fight in their presence? Start a fight in the presence of us leaders!"

I didn't think much of that. Things like that one neither said nor done, properly. Is it right that a man who is a leader of his people should tell his neighbors to fight with one another? Out there where you readers live, have you ever heard of a leader telling his people to fight one another? Would any of you like that?

And not long after he said, "Go ahead and fight in the presence of us leaders!" one of his faction came to my husband, who is a bookkeeper for the Association, and attacked him: So I don't think it is a good thing to set men upon one another. It is the fault of our leaders, I think. That's what I mean by saying that our leaders are at the bottom of our troubles.

It is the way people talk about these cattle that brings trouble. They say things they shouldn't say, such as, "You should take things that have horns somewhere else." I'd like to know what Navaho doesn't make use of something with horns. They all do. Goats have horns but everyone likes them, because they furnish meat and milk. So why should anyone want to put them off by themselves. I think they are just talking nonsense. Arguments cannot be won with that kind of reasoning.

I speak without malice toward any man. I am a friend to everyone. That is my nature, my people. If our leaders will get together and not quarrel with one another, we'll get back together again; then there'll be just a single system again for all of us, which will be a good thing. I'd really approve of that.

You who are our leaders everywhere, and who read this paper, give our troubles your earnest consideration. What is the solution? Give it your thought for us.

BILJII' LIZHINII

(HOWARD GORMAN)

(CONTINUED FROM PAGE 8.)

"We went down into the Canyon De Chelly, and came up out of there at a place called Sparse Group Of Pines Extend Up Out. Thence we went through Lukachukai, and up onto the mountain. Then we went on to the rim of the mountain, to where the trail descended into Cove. At that time it was only a horse trail. There, at that time, there was a fence of boughs, with a pole gate, through which passed a trail," said grandfather.

"Little Policeman dismounted to open the gate. There was danger lurking on every side. It was a potentially dangerous area. Just as he got down from his horse and took hold of a pole to remove it, a cottontail jumped up right at his feet. Little Policeman was so taken aback that he nearly fell over right there."

"We resumed our journey and came to a high point that overlooked the surrounding country, and out there in front of us there were people engaged in training maneuvers. They were Navahos. They would come dashing out, lying close beside their horses, in such a way that there appeared to be no rider. And their maneuvers took many other forms. On the high points they had lookouts stationed, but somehow we passed through without being sighted."

"We went on until we come to Black Horse's hogan. There was quite a gathering there. When we arrived we heard Black Horse talking inside a large hogan, telling how they would do, and how they would win."

"Then he was informed of our arrival. 'Who the devil comes without saying a word?! Tell them to come in!' he said. So we went in. You who are called Black Horse — you who go by the name of Butcher Squeezed Together In The Middle — you think you're famous the way people tell about you. Come on and see if you can swallow me head first, I said to him," said my grandfather.

"Oh oh, you've got me," said Black Horse."

'ÉE' NEISHOODII

(CONTINUED FROM PAGE 1.)

Last spring the Supreme Court of the United States decided that public schools should not allow children to use any of their school time for religious training.

At many of our day schools and boarding schools here on the Navaho Reservation we have allowed the children to be excused from their classes for a little while each week, to meet with missionaries. Due to the decision of the Supreme Court, this will no longer be possible.

Dr. Beatty, Director of Indian Education, says that the children can no longer be excused from classes during the school day to take religious instruction. However, Dr. Beatty points out that everything possible will be done to make it easy for the missionaries to establish contact with the children. But such contact will have to be established after school hours.

Buildings, and other facilities belonging to the government can still be used by missionaries for purposes of religious instruction, provided their use of the facilities does not conflict with use of them by the Indian Service.

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

"And then all the people who were gathered there, and to whom he had been talking, roared out at him, saying, 'We knew that's what you would say.' We knew it all the time. You went ahead, even though you're a coward. When even a fellow Navaho spoke to you, you said, 'You've got me!'"

"And then I really told Black Horse off, but good," said my grandfather.

"So this trouble (that you're making) is uncalled for. Over toward Tuba City a fellow known as Pollen caused trouble, and got nothing for it. Over toward Aneth a man called He Who Has Supernatural Power caused trouble. And over toward Beautiful Mountain a man by the name of Bizhoshi made a commotion. None of them gained a thing. They merely brought hardship upon themselves. So don't pout, my baby. It's uncalled for, and it is bad behavior. You will gain nothing by it," my grandfather said to me.

He told me this story, and gave me some instruction on top of it. I now remember this well.

BILAGÁANA HAZHÓ'Ó BIDAHWIIDIL'ÁÁL

Bilagáanak'ehjí yáti'go ʔa' saad t'ááʔá'í si'ánígíí 'áátyińíinii haa shíí néelqá' ʔa'qá ʔadaat'é. Díí 'áátyińíinigíí hoʔ bééhózingo doo nanit'agóó bee yáti'ii dóó ʔa'da hanáát yee yadaatti'go bééhó-zínigo ʔat'é. 'Áádóó díí saadígíí ʔa' doo ts'ídá saad ʔadaat'ée da ndi t'óó bee ʔat'ch'i' yadaati'. 'Áko ndi naaltsoos bikáá' nei'nińígíí 'éi doo ʔadei'jii da. Díí saad bee yadaati' t'eyíá biniyéhígíí bíighahgóó sq' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilígíí 'áátyińíinii t'áá diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá 'éi saadígíí bee hada'iis-dzii'go bikáá', 'áádóó bíighahjigo dik'qago nda'asdzooígíí biyi' díí bee hada'iisdzii'ii 'ánínígíí t'áá nihí bida'alyaago ʔadaah'te'.

Saad náánáʔa' niljii ndi 'áátyińíinii t'áá bi' aheet'éhígíí 'éi dó' kwii dabikáá'. Jó 'éi ʔat'ch'i' názhahígíí () bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus perhaps a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former

enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

1. feel.

How do you **feel** now, Haa **ńt'é** k'ad?

I **feel better** since I took the medicine, 'Azee' ʔa' yishdlqá' ńt'ée' **t'áá yá'at'ééh séljii'**.

When I went to the doctor he asked me to tell him exactly how I **felt**, 'Azee-íi'í'íní bich'i' niséyáago ts'ídá haa **ńt'é** hazhó'ó baa hó'ne' shidíiniid.

My hand **feels cold**, Shíla' **la' yistin**.

My hand **feels warm**, Shíla' **la' sidó**.

Do you **feel** any differently since you took the pill, 'Azee' ʔa' 'íini'na' dóó k'ad haa **ńt'é**?

My hand **feels tired**, Shíla' **díneesna'**.

This cloth **feels soft**, Díí naak'a'at'q-hí **yilzhóli yee'**.

Can you feel it when I pinch you, **Haa lá yit'é** nániists'ihgo.

It feels good when you rub my arm, **Doo lá dó' hwiih da** shigaan shá bí-dílnihgo.

Feel the stove and see if it is hot, **Béesh bii' kq'í bidinilníih (kónilééh)**, sido daa-ts'í.

It feels too heavy to be wood, **Tsin-ísh 'akódanítdáás**.

It feels heavy enough to be lead, **Béesh díthjhi nahalingo** ndaaz.

2. **feel rotten*** (feel very badly).

He feels so rotten today that he has gone back to bed, **T'áá 'íiyisíí doo 'á-nishkwii da** níigo t'óó náneeztí.

3. **feel ones way about.**

The blind man has to feel his way about, **Bináá'adinii nahaziidgo** naaghá.

4. **feel bored.**

I feel bored here, **Kwii 'ádahodésh-íxáá'**.

5. **feel like.**

It feels like wool, but it looks like cotton, **Bízhdílnihgo 'aghaa' nahalin**, ndi ndik'q' 'át'é t'óó nahalin.

6. **feel hurt.**

Would you feel hurt if I refused to go with you, **T'áadoo nił dé'áazh dago bąqah níni'** daats'í dooleet?

7. **feel good** (feel well).

I don't feel good (feel well), **Shitah doo 'ákwii ('áhoot'ée)** da.

8. **feel let down.**

He feels let down because I wouldn't lend him my car, **Chidí ch'ééh shíyíi-keedgo biniinaa ch'éeh la' 'adíiniid ní-zin**.

9. **feel a little under the weather.**

I feel a little under the weather now, **K'ad t'óó bíyó shitah doo hats'iid da**.

10. **feel up to par.**

I don't feel up to par, **T'óó bíyó shitah doo hats'iid da; T'áá bíyó doo 'á-nishkwii da**.

11. **feel up to; feel like.**

Do you feel up to (feel like) working today, **Díí jįįsh t'áá naólnishígi 'ánít'é?**

12. **feel badly over (about).**

Don't feel badly over (about) breaking your doll; I'll get you another one, **T'áadoo bąqah níni'i 'awéeshchíin ła' ná nináahideeshnih**.

13. **feel blue** (feel unhappy; feel sad).

He feels blue because he lost his job, **Naanish bits'á bi'deelt'e'go yiniinaa yí-níit naaghá**.

14. **feel guilty about.**

I feel guilty about going to town and leaving the children home alone, **'Ał-chíní t'áá bąqah shíni'** ndi t'áá hooghan-gi ninásh'niłgo kintahgóó t'áá sáhí 'ał-nánashdááh.

15. **feel sad.**

He felt very sad when his horse broke its leg, **Bilįį' bijáád k'é'eltq'go t'áá 'íiyisíí yaa yíni yiih yítłizh**.

16. **feel about** (think; have an opinion)

How do you feel about the stock reduction program, **Díí na'aldloosh bihi-dí'nił baa na'aldeehígíí haa yit'éego baa ntsíníkees?**

17. **feel him out on (about).**

I felt him out on various matters, **T'áadoo le'é yee hadoodzih nisingo bíká 'ayéhil**.

18. **feel that** (believe; think).

Do you feel that Navaho problems will soon be solved, **Díí k'ad Naabeehó dine'é bee bich'į' 'ándahazt'i'ígíí t'áash bá ła' dooníit nínizin?**

19. **feel for.**

I reached into the hole and felt for the rabbit, but I couldn't find it, **'A'ąq góne' 'adeeshnii' dóó ch'ééh gah bíká nahassiid**.

20. **feel for** (feel sorry for).

I really feel for the suffering, **Ti'da hooníihii t'óó shił baa dahojooabá'í**.
I feel sorry for you, **T'óó naa hojoo-bá'igo ninish'į**.

21. **feel ones blood run cold.**

When the snake struck at him he felt his blood run cold, **Tł'iish bieh'į' dah diilwodgo yik'ee baa hodiisxíi'**.

22. **have no feeling.**

I have no feeling in my leg, **Shijáád doo 'áhályąq da**.
The feeling has come back in my leg, **K'ad shijáád 'áhályąq násdłįį'**.

23. **have a feeling that.**

I just knew it would snow; I had a feeling that it would, **Doochíit nisin ląq t'áá 'íídąq' ha'át'éego shįį 'ákót'éego bąqah tsíníkéez**.

24. **have a feeling that** (suspect that).

I have a feeling that someone is following me, **Ha'át'éego shįį ła' shikée' joogaałgo 'át'é nisin**.

ALL ILLUSTRATIONS BY COURTESY OF
THE GALLUP INDEPENDENT
WITH SPECIAL PERMISSION FROM NEA